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THE
WORLD'S CONGRESS OF RELIGIONS

THE ADDRESSES AND PAPERS

DELIVERED

BEFORE THE PARLIAMENT,

AND

AN ABSTRACT OF THE CONGRESSES

HELD IN THE ART INSTITUTE.

Chicago, Illinois, U. S. A.,

AUGUST 25 TO OCTOBER 15, 1893.

Under the Auspices of

THE WORLD'S COLUMBIAN EXPOSITION.

PROFUSELY ILLUSTRATED.

WITH MARGINAL NOTES

EDITED BY J. W. HANSON, D. D.

*"For modes of faith let graceless zealots fight;
He can't be wrong, whose life is in the right."*—POPE

W. W. HOUSTON & CO.,
PHILADELPHIA, PA.

1894

Vol. 3

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The Divine Element in the Weekly Rest Day.

Paper by REV. A. H. LEWIS, D. D., Plainfield, N. J.



O subject deserves a place on the programme of this parliament which does not involve truths as wide as the world, as lasting as time, and hence vital to all the higher forms of religion.

The theme assigned to me is invested with unusual importance because of the various and vital interests which now cluster around the Sabbath question. The demand for reconsideration and readjustment of that question is increasing and imperative. It has fully entered an epoch of rapid transition.

Experience shows that the idea of sacred time, and hence of the weekly rest day, is vitally connected with the development of religion in individual life and in the world. History is an organic unity. No event is isolated; nothing is fortuitous. God is constantly settling questions and determining issues through events. There is no point on which God has more clearly uttered His verdicts through history than on the question of the divine element in the weekly rest day. He expressed them in the spiritual dearth and disaster which blighted ancient Israel, when the nation turned away from doing the divine will in regard to the sacred day. Each succeeding century has reiterated these verdicts and demonstrated the fact that those who disregard the divine element in the Sabbath gather ruin. When the falsehood which says, "No day is sacred," became regnant in the early history of Christianity, spiritual canker and decay fastened on the church like a deadly fungus. When this same falsehood ripened in the French revolution, God thundered forth His verdict again, high above the smoke and din of national suicide. At this hour, in Europe and America, in Paris and Chicago,

God's Verdict
is Clear.

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the clouds of divine retribution are gathering, many-voiced, rebuking human disregard for sacred time. The slight regard which the world pays to these verdicts is as foolish as it is futile and ruinous. Facts do not cease because men ignore them. Divine decisions are not removed because men invent new theories to show that they ought to be erroneous. God and truth outlive man's ignorance and his experiments in disobedience.

Not an Accident in Human History.

The weekly rest day is not an accident in human history. It is not a superficial and temporary phenomenon. It springs from the inherent philosophy of time and from man's relation to God through it. Duration is an immediate attribute of God. It is an essential characteristic of the self-existing deity. He is inconceivable without it. "Time" is measured duration in which man has being. Herein is it true that men "live, move and have their being" with and within God. He is forever in touch with His children through this environment of duration as definitely as the atmosphere is in touch with their physical bodies. Existence within this attribute of God is not subject to man's volition. We cannot remove ourselves from continuous living contact with Him, even though we refuse to commune with Him through love and obedience. On the other hand, the loving soul cannot hold communion with God without this medium of time; and such are the demands of life on earth that sacred time must be definite in amount and must recur at definite periods. This is doubly true because men are social beings, and social worship and united service are essential factors in all religions.

It is a Sacred Time Universal.

In accordance with these fundamental principles and demands we find that the idea of sacred time, in some of its many forms, is universal. It varies with religious and social development and with monotheistic and polytheistic tendencies. The supreme expression of this idea is found in the week, a divinely appointed cycle of time, measured, identified and preserved by the Sabbath. It is not a week, but the week; a uniform and sacred multiple of days, which has endured, unvariant and identical, from the prehistoric period to the present hour. All other divisions of time are marked wholly by the planets, or are so connected with them as to be variable, through needful adjustment to the natural order of things. Imperfect imitations of the week, like the "nundine" of the Romans, and the intercalated lunar weeks of the Assyrians, serve only to emphasize the supernatural and divine order of the week.

The weekly rest day and the week are the special representatives of God, not of "creation" simply, but of the universal Father, Creator, Helper and Redeemer; the All in All; the Ever-living and Ever-loving One. Springing from such universal facts, and continuing according to such divine philosophy, the week and the weekly rest day are integral factors in the eternal fitness of things. The foundations of religious life are imperiled when this truth is disregarded or assailed. The consciousness of God's ever-abiding nearness to men is the foundation of true religion.

Philology is a department of history. Language is embalmed thought. It is an archæological museum of crystallized facts. It gives unerring testimony concerning the habits and practices of men in all ages. Names are among the most enduring elements of language. The existence of a name is proof that the thing existed as early or earlier than the name. Thus the so-called "dead languages" preserve the life of the people who have passed away. Nautical terms in a language show that it belonged to a seafaring race. If a language be filled with the names of agricultural implements, we know that those who spoke it were tillers of the soil, even though the land they inhabited be now a desert. Under this universal law of philology the identity of the week in its present order is placed beyond question.

A table of days carefully prepared by Dr. W. M. Jones, of London, assisted by other eminent scholars, shows that the week as we now have it exists in all the principal languages and dialects of the world. This philological chain encircles the globe, includes all races of men and covers the entire historic period. It proves that infinite wisdom provided from the earliest time and as an essential part of the divine order of creation the weekly rest day, by which alone the universal week is measured. Thus God ordained to keep constantly in touch with men through this sacred attribute of Himself within which His children exist.

A Philological Chain.

Being founded in the divine order and created to meet a universal demand, linking earth and heaven as God's especial representative, the Sabbath and the week have a supreme value in all human affairs. But this value is fundamentally and pre-eminently religious. Rest from ordinary worldly affairs is a subordinate idea. It has little value except as a means to higher spiritual and religious ends. The blessings which come to the physical side of life through rest are much, mainly or only, when rest comes through religious sentiment. Irreligious leisure insures holidayism and dissipation. These defeat all higher results. But when men give the Sabbath to rest, because it is God's day, because of reverence for Him and that they may commune with Him, all their higher interests are served. Spiritual intercourse and acquaintance with God are the first and supreme results. Worship and religious instruction follow.

Value of the Sabbath.

Under the behest of religion the ordinary duties of life, its cares and perplexities are really set aside, not simply refrained from. Such a rest day promotes all that is best; it is not merely a time for physical inaction. It raises men into companionship with God and with good. It is not burdened with hair-splitting distinctions about what is worldly, what may be done, or what may not be done. Not "Thou shalt not do," but "I delight to do Thy will, O God," is its language.

Nothing less than sacred time can meet such demands. Sacred places and sacred shrines cannot come to them as time does. They are too far removed from God and too local as to men. They cannot speak to the soul as time speaks. Sacred hours are God's unfolding presence, lifting the soul and holding it in heavenly converse. Social

worship comes only through specified time. Religious intercourse among men, whereby each stimulates the other's faith and aids the other's devotion, is an inevitable result of sacred time and is unattainable without it. Sacred time cultivates religious life by spiritual communion, by wholesome instruction and by healthful, spiritual surroundings. It preserves and develops religious life by continual recurrence.

God drops out of mind when the practical recognition of sacred time ceases. The religious sense and religious tendencies disappear when the consciousness of God's presence is lost. On the other hand, all that is holiest and best springs into life and develops into beauty when men realize that God is constantly near them. The sense of personal obligation, awakened by the consciousness of God's presence, lies at the foundation of religious life and of worship. God's day is a perfect symbol of His presence, of His enfolding and redeeming love. The lesser blessings which come to men through sacred time need not be catalogued here, but it must be remembered that these do not come except through sacred time, and that the results which flow from irreligious idleness are curses rather than blessings. Holidayism is removed from Sabbathism.

Problems
which sur-
round the Sab-
bath Question.

An adequate conception of the problems which surround the Sabbath question will not be obtained unless we consider some things which prevent these higher views from being adopted. First among hindrances is the failure to recognize duration as an attribute of God, and hence the Sabbath and the week, as necessary parts of the divine and everlasting order of things. Without a recognition of the fact that sacred time, as God's representative, is a necessary result of the primal and fundamental relations between God and His creatures, there is no adequate basis for a religious rest day, nor for any permanent conception of sacred time. If time is but the accident of man's earthly existence, Sabbathism sinks to the plane of a temporary ceremony, or a passing rite born of momentary choice, or personal desire. Such a conception is too low to awaken conscience or to cultivate spiritual life. The absence of this higher conception is the source of the present widespread non-religious holidayism, with its long catalogue of evils; evils which perpetuate the falsehood—"Let us eat and drink, for tomorrow we die."

Any conception of the weekly rest day which does not recognize it as God's representative in human life, and as growing out of the universal relations which men sustain to Him, as earthly, sensuous and fatal to religion. Conscience finds no congenial soil in such low ground. Growth heavenward cannot take root in the falsehood which separates the Sabbath from God and from the life to come. There can be no religious rest day without conscience. There is no conscience where God's authority is not. God has written this verdict on every page of history.

Another great hindrance is interposed when men emphasize and exalt the importance of physical rest as the reason for maintaining Sab-

bath observance This is done because the divine element is unrecognized, and in turn the divine element is obscured in proportion as physical rest is crowded to the front. This reverses the true order. It places the lowest, highest. It exalts the material and temporary above the spiritual and eternal. When the physical needs are made prominent, the spiritual perceptions are benumbed and clouded. Upon such a basis the obligation to rest is determined by the extent of weariness, and the manner of resting by the kind of weariness. This de-sabbatizes the rest day and destroys the religious foundation which alone can uphold it. Let it be repeated; irreligious resting at the best is holidayism. It usually sinks to dissipation and debauchery.

Physical Rest
and Sabbath
Observance.

Another decided hindrance to the recognition of the divine element in the weekly rest day is reliance on the civil law for the enforcement of its observance. This point is worthy of far more careful and scientific consideration than it has yet received. The vital divine element in the weekly rest day is eliminated when it is made a "civil institution." The verdict of history on this point is unmistakable, uniform and imperative. Any argument is deceptive and destructive if it places the rest day on a par with those civil institutions that spring from the relations which men sustain to each other in organized society. The fundamental difference is so great that the same treatment cannot be accorded to each. Civil institutions spring from earthly relations between men. But, as we have seen, duration is so essentially an attribute of God, that man's relations to it and to God are relations supremely religious. Hence it is that when civil authority is made the ground, or the prominent ground of obligation to observe the weekly rest day, the question ceases to be a religious one. It is taken out of the realm of conscience and of spiritual relations, and put on an equality with things human and temporary. This brings ruin, and nothing good can be built thereon by any sort of indirection, or by compromise.

Civil En-
forcement a
Hindrance.

Men inevitably cease to keep the Godward side of the question in sight, when "the law of the land" is presented as the main point of contact. The ultimate appeal is not to Cæsar, but to God; to conscience, not to congress. Here is the fatal weakness of "modern Sabbath reform." History sustains these conclusions with one voice. No weekly rest day was ever religiously or sacredly kept under the authority of the civil law alone. On the contrary, the religious element is always destroyed by the supposed protection of civil law. When conscience, springing from the recognition of the divine element is wanting, nothing higher than holidayism can be reached. The weekly rest day loses its sacredness and its power to uplift and bless whenever divine authority and the sanctity which follows therefrom are separated from it.

Another of the higher elements which enter into the weekly rest day must be noticed here. The Sabbath is the prophecy of everlasting and perfected rest in the life to come. Heavenly life is the second stage in the existence of redeemed men. Secure in the consciousness

Prophecy of
the Life to
Come.

Type and
Promise of
Eternal Rest.

of immortality, religion is always looking forward to a better time beyond. Visions of this eternal Sabbath, untouched by care, undimmed by sorrow and filled with delightful rest, are a part of universal religion. These are not baseless dreams. They are the most real of realities. Spiritual vision sees them in part while awaiting the hour of their fuller revelation. Earthly Sabbaths are the type and the promise of eternal rest. They are pulse throbs from God's heart of love, which speed along the arteries of our immortality, assuring us of the rest which remaineth for God's children close beyond the veil that but thinly intervenes between the loving soul and the fair city of eternal light and joy. Hence it is, that the Sabbath is not sacred because its observance is commanded. Its observance is commanded because it is intrinsically sacred. It was not created at Sinai, but Sinai was made glorious by the presence of Him from whom time and eternity proceed, and who there re-announced this representative of Himself and of His continued presence among men. A fountain of religion opened to satisfy man's spiritual nature, it is far more than a "memorial of creation." It is God's accredited ambassador at the court of humanity, always saying to men, "God is your Father, your Preserver, your Spiritual Head, the Bearer of your burdens, the Healer of your sorrows; living in Him your salvation is secured and your joy co-eternal with your immortality."

Before passing to consider a still broader and possible result than men have yet considered, it may be well to repeat the conclusions already reached.

Conclusions
Reached.

(a) Duration, eternity, is the attribute of Deity. Time is measured duration, within which man exists and by means of which he is forever living, moving and being in God. It is the divine involucrum within which man is created and developed.

(b) The week, created and bounded by the Sabbath, is a universal, perduring, divine cycle of time, ordained to keep God in mind and to draw men into spiritual communion with Him. Its order and identity are coequal with history and the human race.

(c) The weekly rest day cannot serve the ends for which it was created on any other than a religious basis. That basis is revealed by divine command, divine example and human needs, all springing from man's relation to God, to time and to eternity. Christ's precepts and example repeated and intensified God's example and commandment, while His sacrifice magnified and re-established the divine law.

(d) Our restless, overworked age cries out with deep and religious longings for the blessings of the divinely ordained religious rest day. All nations and all individuals need these blessings to lead them heavenward and to lift them into spiritual childhood and communion with the Father and Redeemer of all.

(e) Reliance upon lower considerations and earth-born motives increases existing evils, prevents religious development, obscures the Godward side of the question, and delays genuine reform. The closing decade of the nineteenth century has fully entered a world-wide

transition in religious thought, and hence of the Sabbath question. It is too early to say in detail what the final readjustment will bring.

As men rise to this higher, this true conception of time, of the week and of the Sabbath, and come to observe it—not as a form, a ceremony, a something to be done, but in recognition of their existence with and within the Divine One—it is not too much to hope that universal Sabbatism, religious Sabbatism, according to God's commandment, to continue Sabbatism is neither long nor unnatural. It is rather legitimate and ought to be expected. Some could have approached this in all ages; but the masses are yet far from it, mainly because the treatment of the Sabbath question since the third century of the Christian era has obscured or destroyed the idea of sacred time. Real Sabbatism cannot be attained on any ground lower than religious and spiritual rest. So long as men think of the Sabbath as a temporary institution, belonging to one "dispensation," or to one people, the higher conception will not be reached even in theory, much less in fact. Men must also rise above the idea that legislation, divine or human, creates or can preserve the Sabbath. They must rather learn that the Sabbath is a part of the eternal order of things, as essential an element of true religion as the sun is of the solar system. It is older than any legislation and permanent beyond all changes, national or dispensational.

When men rightly apprehend the divine element in the weekly rest day, they do not need the law of the land nor the fiat of the church to induce obedience to this blessed provision of their existence, which answers their "crying out for God." Until they do apprehend this higher idea, little value is gained and true Sabbatism is unknown.

What is the final conclusion? It is plain and radical. Since the nature of the Sabbath is fundamentally religious, all considerations as to authority, manner of observance and future character must be remanded to the realm of religion. Conscientious regard for it as divinely ordained, sacred to God and therefore laden with blessings for men is the only basis for its continuance. It is not an element of ceremonialism to be performed for sake of a ritual. It is not part of a "legal system" to be obeyed under fear of punishment, nor is it to be kept as a ground of salvation. It is not a passing feature of ecclesiasticism, to be, or not to be, as men may chance to ordain.

Final Conclusion.

Furthermore, and pre-eminently, it is not a civil institution to be enforced by penalties enjoined by jurisprudence. It rises far above all these. It reaches deeper than any of these. It is an integral part of the relation which God's immortal children sustain to Him within time and throughout eternity.

The "morning stars" sang at its birth and the "Sons of God" answered with glad hallelujahs. That chorus yet welcomes each soul, redeemed through divine love, as it passes from earth's weariness to heaven's rest, to the true "Nirvana," the everlasting Sabbath in which the world's greater parliament of religions is yet to convene, to go no more out forever and ever.



Mosque of El-Azhar in Cairo.

Man's Place in Nature.

Paper by PROF. A. B. BRUCE, of Glasgow.



WHAT is man? A century ago our pious grandfathers would have replied: "The lord and king of creation." The latest science has not dethroned him. The evolutionary theory as to the genesis of things confesses that man is at the head of creation as we know it. It not only confesses this truth, it proves it, sets it on a foundation of scientific certainty, making man appear the consummation and crown of the evolutionary process in that part of the universe with which it is our power to become thoroughly acquainted.

It is not quite a settled matter that man is out and out the child of evolution. That he is the product of evolution on the animal side of his nature is now all but universally acknowledged. Any dispute still outstanding relates to the psychical aspect of his being—to his intellect and his conscience. It is on this side admittedly that man's distinction lies and that he stands furthest apart from the lower animal creation. Many are inclined to abide by the position of Russell Wallace, who restricted the application of evolution in the case of man to his bodily organization. Yet, on the other hand, for one who is mainly concerned for the religious significance of man's position in the universe, the interest by no means lies exclusively on the more conservative and cautious side of the question. Making man out and out the child of evolution, if it can be done, without sacrifice of essential truths, has its advantages for the cause of theism. On this view the process of evolution becomes an absolutely universal mother of creation, whereof man in his entire being is the highest and final product. And what we gain from this conception is the right to interpret the whole process by its end. By putting man in his highest nature apart from the

Process of
Evolution.

All that is
highest in
Man.

process and regarding him in that respect as the creature of an immediate divine agency, we lose this right. In reason and conscience outside the great movement, he is neither explained by it nor does he explain it in turn. But bring him soul as well as body within the movement and we have a right to point to all that is highest in him and say: This is what was aimed at all along; this is the goal toward which the age-long process of Genesis was marching, even toward the evolution of mind and spirit under the guidance of reason and will.

Provisionally, therefore, we may venture to accept the evolutionary account of man all along the line. That means that we regard man physically as shown by similarity of anatomical structure, connected with the family of apes and by the successive stages through which he passes in the embryonic period of his history betraying kinship with the whole lower animal world. It means, further, that we regard man intellectually as evolved from the rudiments of reason traceable in the brute creation. The contrast is so great that the growth of the higher out of the lower seems incredible. Man thinks and plans, the brute acts by blind instinct. Man forms highly abstract concepts, the brute is capable at most of forming what has been called "precepts," spontaneous associations of similar objects so as to be able to distinguish between a stone and a loaf, between water and rock, so as to avoid trying to eat a stone or to dive into a rock; "implicit, unperceived abstractions." Once more; man speaks, the brute, at most, can only make significant signs. How far the human animal has outstripped his humbler brothers!

Primitive Man.

But great advances can be made by very small steps if sufficient time be given. And there was plenty of time, according to the geologists. Man has been in existence since the ice age—say two hundred and fifty thousand years. Surely, within that period, precepts might slowly pass into concepts, and inarticulate sounds into articulate words! The dawn of reason inaugurates the crude beginning of language, and the use of language in turn stimulates the further development of reason. Of course, we are not to conceive of primitive man as speaking in highly developed language, as Sanskrit or Greek; perhaps for a long time he could not speak at all, but a man in body, he remained a mere animal in the use of signs. And even after the epoch of speech came the evolution of language, proceeding at a very slow rate of movement. A word at first represented a whole sentence. Then the parts of speech were slowly differentiated, the pronoun first, but in so leisurely a way that it took perhaps a few thousands of years to learn to say "I."

Such is the account of the evolution of intellect given by experts, and we accept it provisionally as in substance correct. We accept, further, the evolution of morality. And that means that the sense of duty and moral conduct have been evolved out of elements traceable in the brute creation, such as the instinct of self-preservation, natural care of young and the social disposition characteristic of the ant, the bee and the beaver.

An important factor in raising ethics from the animal to the human level was, of course, reason. Reason looks to the future and forms an idea of life as a whole and to develop the prudence which can sacrifice present pleasure for ultimate gain. Another important factor was the prolongation of the period of infancy, upon which Mr. Fiske has rightly laid emphasis. This depth and purity of parental and filial affections laid the foundation of that great nursery of goodness, the family. Finally, out of the social instinct, as real a part of human nature as the instinct of self-preservation, came the power and disposition to appreciate the claims of the community and to sacrifice the interests of the individual to the interests of the tribe, the nation or the race.

The Social
Instinct.

Such is man's place in nature, according to modern science—wholly the child of evolution, its highest product hitherto, and to all appearance the highest producible. If man had not been, it would not have been worth while, for the lower world would not have come into existence. This is how the theist must view the matter. He must regard the sub-human universe in the light of an instrument to be used, in subservience to the ends of the moral and spiritual universe and created by God for that purpose. The Agnostics can evade this conclusion by regarding the evolution of the universe as an absolutely necessary and aimless process which cannot but be, has no conscious reason for being, no purpose to arrive at any particular destination, but moves on blindly in obedience to mechanical law. If it arrive at length at man, why, then says the materialist, we can only conclude that it is in the nature of mechanics to produce in the long run mind, and of motion to be permuted ultimately into thought. For us this theory is once for all impossible. We must believe in God, Maker of heaven and earth. And believing in Him we look for a plan in His work.

It is worthy of note here, how far from being out of date is the view of man's relation to God given in the Hebrew writings. By abstaining from all elaborate cosmogony and confining attention to the purely religious aspects of the world, the Scriptures have given a representation which, for simple dignity and essential truth, leave little to be desired: "God said, let us make man in our own image." This is a flash of direct insight and "inspiration," not an inference from scientific knowledge of the exact method of creation. It is, however, associated with the perception that man's place in the world is one of lordship. In both cases, the Hebrew prophet by religious intuition grasped truths which our nineteenth century science has only confirmed. Man is lord, therefore God is manlike. The point that needs emphasizing today is not that man is like God, but that God is like man, for it is God, His being and nature that we long to know, and we welcome any legitimate avenue to this high knowledge. And man, by his place in nature, is accredited to us as our surest, perhaps our sole source of knowledge. And it confirms us in the use of this source to find that ancient wisdom as represented by the Hebrew sage, to whom we owe the story of Genesis, indirectly indorses our method by proclaiming that in man we may see God's image.

In His Image.

Men everywhere and always have conceived their Gods as man-like. They have done so too often in most harmful ways, imputing to the Divine, human passions and vices. This, however lamentable and pernicious, was inevitable. There is no effectual cure for it except the growth of mankind in its ethical ideal. The purification of religion will keep step with the elevation of morality. From the abuses of the past we must not rush to the conclusion that the notion of God being like man is false, and the great thing is to get rid of anthropomorphism, as Mr. Fiske expressed it "the anthropomorphisation" of the idea of God. The desideratum rather is to conceive God not as like what man is, or has been, in any stage of his moral development, but as like what man will be when his moral development has reached its growth. There has been, indeed, a rudimentary likeness all along from the day when man became, in the incipient degree, human. It is not necessary to take the image of God ascribed to man in Genesis in too absolute a sense. The likeness was in outline, in skeleton, in germ, in fruitful possibilities rather than in realized fact. And what we have to do is to interpret God through man, not in view of what man is, but of what man has in him to become.

In Advance
of Their Time.

It is safe to say that God is what man always has been in germ, a rational, free, moral personality. But it is not safe to fill in the picture of the divine personality by an indiscriminate imputation to God of the very mixed contents of the average human personality. Our very ideals are imperfect; how much more our realizations. Our theology must be constructed, therefore, on a basis of careful, impartial self-criticism, casting aside as unfit material for building our system not only all that can be traced to our baser nature, but even all in our highest thoughts, feelings and aspirations that is due to the influence of the time-spirit, or is merely an accident of the measure of civilization reached in our social environment. The safest guides in theology are always the men who are more or less disturbed because they are in advance of their time; the men of prophetic spirit, who see lights not yet above the horizon for average moral intelligence; who cherish ideals regarded by the many as idle, mad dreams; who, while affirming with emphasis the essential affinity of the divine with the human, understand that even in that which is truly human, say in pardoning grace, God's thoughts rise above man's as the heavens rise above the earth.

Need the
Teaching of
Jesus.

On this view it would seem to follow that each age made its own prophets to lead it in the way of moral progress, and set before it ideals in advance of those which had been the guiding lights in the past. And yet it is possible that there may be prophets of bygone days whose significance as teachers has been by no means exhausted. This may be claimed pre-eminently for Him whom Christians call their Lord. I do not expect a time will ever come when men may say, we do not need the teaching of Jesus any more. That time has certainly not come yet. We have not got to the bottom of Christ's doctrine of God and man, as related to each other as father and son. How beautifully

He has therein set the great truths that God is manlike and man god-like, making man at his best the emblem of God, and at the worst the object of God's love. All fathers are not what they ought to be, but even the worst fathers have a crude idea what a father should be; and, howsoever bad a father may be, he will not give his hungry child a stone instead of bread. Therefore, every father can know God through his own paternal conscience, and hope to be treated by the Divine Father as he knows he ought himself to treat his children. And the better fathers and mothers grow, the better they will know God. Theology will become more Christian as family affection flourishes. And what a benefit it will be to mankind when Christ's doctrine of fatherhood has been sincerely and universally accepted: Every man God's son; therefore, every man under obligation to be godlike, that is, to be a true man, self-respecting and worthy of respect. Every man God's son; therefore, every man entitled to be treated with respect by fellow-men, despite poverty, low birth, yea, even in spite of low character, out of regard to possibilities in him. Carry out this programme and away goes caste in India, England, America, everywhere, in every land where men are supposed to have forfeited the rights of a man by birth, by color, by poverty, by occupation; and where many have yet to learn the simple truth quaintly stated by Jesus when He said, "Much is man better than a sheep."

Does the view of man as the crown of evolutionary process throw any light on his eternal destiny? Does it contain any promise of immortality? Here one feels inclined to speak with bated breath. A hope so august, so inconceivably great, makes the grasping hand of faith tremble. We are tempted to exclaim, behold, we know not anything. Yet, it is worthy of note that leading advocates of evolutionism are among the most pronounced upholders of immortality. Mr. Fiske says: "For my own part I believe in the immortality of the soul, not in the sense in which I accept the demonstrable proofs of a science, but as a supreme act of faith in the reasonableness of God's work." He cannot believe that God made the world, and especially its highest creature, simply to destroy it like a child who builds houses out of rocks just for the pleasure of knocking them down. Not less strongly Le Conte writes: "Without spirit-immortality this beautiful cosmos, which has been developing into increasing beauty for so many millions of years, when its evolution has run its course and all is over, would be precisely as if it had never been—an idle dream, an idle tale, signifying nothing."

These utterances, of course, do not settle the question. But, considering whence they emanate, they may be taken at least as an authoritative indication that the tenet of human immortality is congruous to, if it be not a necessary deduction from, the demonstrable truths that man is the consummation of the great world-process, by which the universe has been brought into being.

Leading Ad-
vocates of Evo-
lutionism

Authoritative
Indication.

Music, Emotion and Morals.

Paper by REV. H. R. HAWEIS, of London.

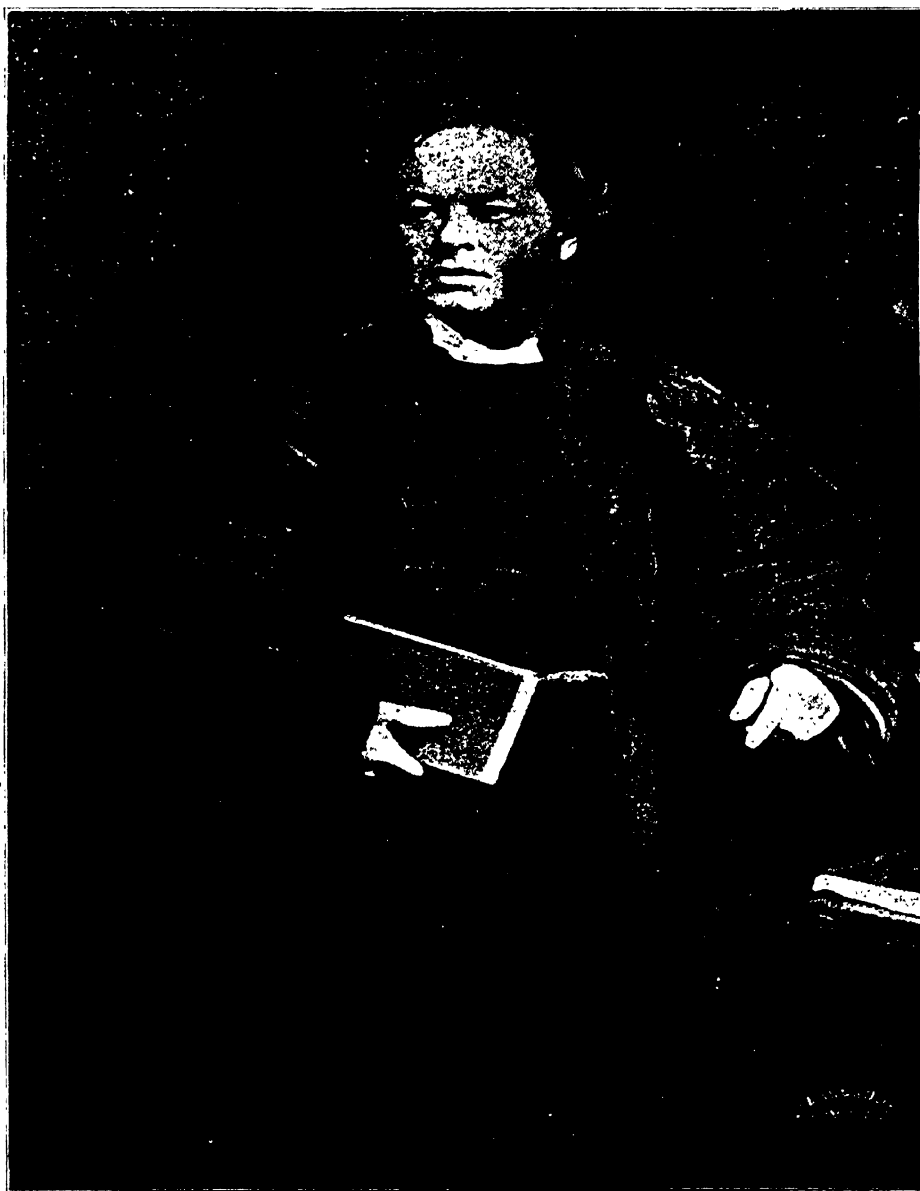


It would be very hard for me to try and live to or speak up to the kind words of your president. You are very judicious to give me some approval before I begin speaking, because it is impossible to know what your feelings may be when I have done. [Laughter.]

My topic is "Music, Emotion and Morals." I find that the connection between music and morals has been very much left out in the cold here, and yet music is the golden art. You have heard many grave things debated in this room during the last three or four days. Let me remind you that the connection between the arts and morals is also a very grave subject. Yet, here we are, ladies and gentlemen, living in the middle of the golden age of music, perhaps without knowing it. What would you have given to have seen a day of Raphael or to have seen a day of Pericles, you who have been living in this great Christian age? And yet the age of Augustus was the golden age of Roman literature. The age of Pericles was that of sculpture, the Medicean age of painting, so the golden age of music is the Victorian or the Star Spangled Banner age. [Applause.]

'The only Living,
Growing
Art.'

Music is the only living, growing art. All other arts have been discovered. An art is not a growing art when all its elements have been discovered. You paint now and you combine the discoveries of the past; you discover nothing; you build now and you combine the researches and the experiences of the past; but you cannot paint better than Raphael, you cannot build more beautiful cathedrals than the cathedrals of the middle ages; but music is still a growing art. Up to yesterday everything in music had not been explored. I say we are in the golden age of music, because we can almost within the memory of a man reach hands with Mozart, Beethoven and Wagner. We place their heads upon pedestals side by side with Raphael and with Michel Angelo, yet we have no clear idea of the connection between the art of music and morals, although we acknowledge great men like Beethoven along with the great sculptors, poets and painters.



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Now let me tell you that you have no business to spend much time or money or interest upon any subject unless you can make out a connection between the subject and morals and conduct and life; unless you can give an art or occupation a particular ethical and moral basis. You do spend a great deal of money upon music. You pay fabulous prices to engage gigantic orchestras, you give a great deal of your own time to music; it lays hold of you, it fascinates and enslaves you, yet perhaps you have to confess to yourself that you have no real idea of the connection between music and the conduct of life. An Italian professor said to me the other day, "Pray, what is the connection between music and morals?" He then began to scoff a little at the idea that music was anything but a pleasant way of whiling away a little time, but he had no idea there was any connection between music and the conduct of life.

An Ethical
Basis.

Now if, after today, any one asks you what is the connection between music and morals, I will give it to you in a nutshell. This is the connection: Music is the language of emotion. I suppose you all admit that music has an extraordinary power over your feelings, and therefore music is connected with emotion. Emotion is connected with thought. Some kind of feeling or emotion underlies all thought, which from moment to moment flits through your mind. Therefore music is connected with thought. Thought is connected with action. Most people think before they act—or are supposed to, at any rate, and I must give you the benefit of the doubt. Thought is connected with action, action deals with conduct, and the sphere of conduct is connected with morals. Therefore, ladies and gentlemen, if music is connected with emotion, and emotion is connected with thought, and thought is connected with action, and action is connected with the sphere of conduct, or with morals, things which are connected by the same must be connected with one another, and therefore music must be connected with morals.

Now, the real reason, the cogent reason why we have coupled all these three worlds—music, emotion, morals—together, is because emotion is coupled with morals. You will all admit that if your emotions or feelings were always wisely directed, life would be more free from the disorders which disturb us. The great disorders of our age come not from the possession of emotional feeling, but from its abuse, its misdirection and the bad use of it. Once discipline your emotions, once get a good quantity of that steam power which we call feeling or emotion and drive it in the right channel, and life becomes noble, fertile and harmonious.

Disorders of
Our Age.

Well, then, if there is this close connection between emotion or feeling and the life, conduct or morals, what the connection between emotion and morals is, that also must be the character of the connection between music, which is the art medium of emotion and morals.

Now, there are a great many people who will say: "After all, that art which deals with emotions is less respectable than an art which deals with thought." I might be led here to ask, "What is the con-

Connection
Between Emo-
tion and
Thought.

nection between emotion and thought?" But that would carry me too far. In a word, I may say that thought without feeling is dead, being alone. You may have a good thought, but if you have not the steam power of emotion or feeling at the back of it, what will it do for you? A steam engine may be a very good machine, but it must have the steam. And so our life wants emotion or feeling before we can carry out any of our thoughts and aspirations. Indeed, strange is this wonderful inner life of emotion with which music converses first hand, most intimately, without the meditation of thoughts or words. So strange is this inward life of emotion, so powerful and important is it, that it sometimes even transcends thought. We rise out of thought into emotion, for emotion not only precedes, it also transcends thought; emotion carries on and completes our otherwise incomplete thoughts and aspirations. [Applause.]

Tell me, when does the actor culminate? When he is pouring forth an eloquent diatribe? When he is uttering the most glowing words of Shakespeare? No. But when all words fail him and when he stands apart with flashing eye and quivering lip and heaving chest and allows the impotence of exhausted symbolism to express for him the crisis of the inarticulate emotion. Then we say the actor is sublime, and emotion has transcended thought. [Applause.]

Tears, Idle
Tears.

Now, why has emotion or feeling got a bad name? Because emotion is so often misdirected, so often wasted, so often stands for mere gush without sincerity; it has no tendency to pass on into action. Hence the ladies in Dickens who are carried home in a flood of tears and a sedan chair are those who have the power of turning on the water works at any moment. "Tears, idle tears." Tears which fall easily and for no adequate cause. We do not respect them, for there is no genuine emotion at their back. There are men who will swear to you eternal friendship. You would think these men's feelings were at the boiling point, but when you ask them to back their emotion with one hundred dollars, you find that their emotion is of no use whatever. That is the reason why emotion has got a bad name.

Nothing Good
Without Emo-
tion.

But believe me, ladies and gentlemen, nothing good and true was ever carried out in this world without emotion. The power of emotion, aye, of emotion through music, on politics and patriotism; the power of emotion, aye, emotion through music upon religion and morals—that, in a nutshell, will be the remainder of my discourse. What does a statesman do when he wants to carry a great measure through our parliament or your house of representatives? He stands up and says, "I want to pass this law," but nobody will attend to him in parliament. Then he goes stumping through the country; he goes to the people and explains his measure to them, and at last he gets the whole country in a ferment, and then he comes back to parliament or to congress and says: "Gentlemen, you see the people will have it. Their voice is as the voice of many waters. It is as the roaring of the ocean and as irresistible." And the government cannot oppose a law which has the emotional feeling of the country back of it, and so the

law is passed which they would not listen to before he had kindled back of it the fire of emotion.

Why, I remember in your great civil war that Mr. Lincoln said that Henry Ward Beecher was the greatest motive power he had in the north. [Great applause.] And why? Because he would go into a meeting packed with southerners or with advocates of slavery and disunion, and leave that meeting ranting and roaring for the liberation of the slaves and the preservation of the union. [Applause.] That was the power of emotion. And I remember, very well, because I was in Italy at the time, how when Garibaldi came there for the last time—that was the third or fourth time he had come over at intervals to engage his people in his great fight for the freedom of Italy; he devoted his life to that mission—that he fired his people with patriotism, and it was nothing but the steam power of feeling and emotion which carried that great revolution for a united Italy. It may be true that Victor Emmanuel was the brain and gave it its constitutional element, but it was Garibaldi who aroused the great emotional feeling, and Italy became united because he lived and fought and fell.

Steam-power
of Feeling.

And now the connection between the national music and emotion. There has never been a great crisis in a nation's history without some appropriate air, some appropriate march, which has been the voiceless emotion of the people. I remember Garibaldi's hymn. It expresses the essence of the Italian movement. Look at all your patriotic songs. Look at

John Brown's body lies a-mouldering in the ground,
But his soul is marching on.

The feeling and action of a country passes into music. It is the power of emotion through music upon politics and patriotism. I remember when Wagner, as a very young man, came over to England and studied our national anthems. He said that the whole of the British character lay in the first two bars of "Rule Britannia." It means get out of the way; make room for me. It is John Bull elbowing through the crowd. [Laughter and applause.]

And so your "Star-Spangled Banner" has kindled so much unity and patriotism. The profoundly religious nature of the Germans comes forth in their patriot hymn, "God Save the Emperor." Our "God Save the Queen" strikes the same note in a different way as "Rule Britannia"—

Confound her enemies,
Frustrate their knavish tricks—

that is, in the same spirit as "Get out of my way," which is enshrined in the British national anthem. This shows the connection between emotion and music in politics and patriotism. It throws a great light upon the wisdom of that statesman who said: "Let who will make the laws of a people; let me make their national songs."

I see another gentleman is in charge of the topic "Religion and Music," but it is quite impossible for me to entirely exclude religion

Sway of the
Moral Nature.

from my lecture today, or the power of emotion through music upon religion and through religion upon morals, for religion is that thing which kindles and makes operative and irresistible the sway of the moral nature. It is impossible, with this motto, "Music, Emotion and Religion" for my text, to exclude the consideration of the effect of music upon religion. I read that our Lord and His disciples, at a time when words failed them and when their hearts were heavy, when all had been said and all had been done at that last supper—I read that, after they had sung a hymn, our Lord and the disciples went out into the Mount of Olives. After Paul and Silas had been beaten and thrust into a noisome dungeon, they forgot their pain and humiliation and sang songs, spiritual psalms, in the night, and the prisoners heard them. I read, in the history of the Christian church, when the great creative and adaptive genius of Rome took possession of that mighty spiritual movement and proceeded to evangelize the Roman empire, that St. Ambrose, bishop of Milan in the third century, collected the Greek odes and adapted certain of them for the Christian churches, and that these scales were afterward revived by the great Pope Gregory, who gave the Christian church the Gregorian chants, the first elements of emotion interpreted by music which appeared in the Christian church.

It is difficult for us to overestimate the power of those crude scales, although they seem harsh to our ears. It is difficult to realize the effect produced by Augustine and his monks when they landed in Great Britain, chanting the ancient Gregorian chants. When the king gave his partial adherence to the mission of Augustine, the saint turned from the king and directed his course toward Canterbury, where he was to be the first Christian archbishop.

Still, as he went along with his monks, they chanted one of the Gregorian chants. That was his war-cry: [intoning]

"Turn away, O, Lord, Thy wrath from this city, and Thine anger from its sin."

That is a true Gregorian; those are the very words of Augustine. And later on I shall remind you of both the passive and active functions of the Christian church—passive, when the people sat still and heard sweet anthems; active, when they broke out into hymns of praise. Shall I tell you of the great comfort which the church owes to Luther, who stood up in his carriage as he approached the city of Worms and sang his hymn, "Ein fester Burg ist unser Gott?" Shall I tell you of others who have solaced their hours of solitude, by singing hymns and spiritual psalms, and how at times hymn-singing in the church was almost all the religion that the people had? The poor Lollards, when afraid of preaching their doctrine, still sang, and throughout the country the poor and uneducated people, if they could not understand the subtleties of theological doctrine, still could sing praise and make melody in their hearts. I remember how much I was affected in passing through a little Welsh village some time ago at

night, in the solitude of the Welsh hills, as I saw a little light in a cottage, and as I came near I heard the voices of the children singing:

Jesus, lover of my soul,
Let me to Thy bosom fly.

And I thought how those little ones had gone to school and had learned this hymn and had come home to evangelize their little remote cottage and lift up the hearts of their parents with the love of Jesus. Why, the effects of a good hymn are incalculable. Wesley and White-

Effects of a
Good Hymn.

field, and the great hymn writers of the last century, and the sacred laureate of the high church party, Keble, have all known and exerted the power of religious song. Here let me speak a word to the clergy, especially, if there are such present. Do make your services congregational, and do not let the organist "do" the people out of the hymns. Don't let him gallop through them with his trained choir. Remind him that he has his time with the anthems and the voluntaries, and that, when the hymns come, it is the people's innings, and fair play is a jewel. [Laughter and applause.] Hymns have an enormous power in knitting together the religious elements of character. I never was so much struck as in entering Exeter hall one time when Messrs. Moody and Sankey were ruling the roost there. What did Mr. Moody do? He knew his business. He sent an unobtrusive looking lady to the harmonium and she began a hymn. There were only a few people in the hall, but others kept dropping in and they joined in the hymn; and by the time they had got through on the twenty-fifth or thirtieth verse the whole of the hall was in full cry. They were warmed up and enthusiastic, and then in comes Mr. Moody and he would play upon that vast crowd like an old fiddle. Believe me, that emotion through music is a great power in vitalizing and cementing and unifying the religious aspirations of a large mixed congregation.

I now approach the last clause of my discourse. We have discovered the elements of music. Modern music has been three or four hundred years in existence, and that is about the time that every art has taken to be thoroughly explored. After that, all its elements have been discovered; there is no more to be discovered, properly speaking, and all that remains is to apply it to the use, consolation and elevation of mankind. We have reached that era of music, we are living in the "golden age." It is difficult to imagine anything more complicated than Wagner's score of Parsival, or the score of the Trilogy. We have all these wondrous resources of the sound art placed at the disposal of humanity for the first time. But there is a boundless future in store for music. We have not half explored its powers of good.

The Golden
Age of Music.

I say let the people have bands. Cultivate music in the home; harmonize crowds with music. Let it be more and more the solace and burden lifter of humanity; and, above all, let us learn that music is not only a consolation, it not only has the power of expressing emotion, of exciting emotion, but also the power of disciplining, controlling and purifying emotion. When you listen to a great symphony of Beethoven

you undergo a process of divine restraint. Music is an immortal benefactor because it illustrates the law of emotional restraint.

Most Spiritual
of the Arts.

There is a grand future for music. Let it be noble and it will also be restrained. When you listen to a symphony by Beethoven you place yourselves in the hands of a great master. You hold your breath in one place and let it out in another; you have now to give way in one place and then you have to expand in another; it strikes the whole gamut of human feeling, from glow and warmth down to severe exposure and restraint. Musical sound provides a diagram for the discipline, control and purification of the emotions. Music is the most spiritual and latest born of the arts in this most material and skeptical age; it is not only a consolation, but a kind of ministering angel in the heart, and it lifts us up and reminds us and restores in us the sublime consciousness of our own immortality. For it is in listening to sweet and noble strains of music that we feel lifted and raised above ourselves. We move about in worlds not realized; it is as the footfalls on the threshold of another world. We breathe a higher air. We stretch forth the spiritual antennæ of our being and touch the invisible, and in still moments we have heard the songs of the angels, and at chosen seasons there comes a kind of open vision. We have "seen white presences among the hills."

Hence in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea,
Which brought us hither.



Prof. J. P. Landis, D. D., Ph. D., Dayton, O.

How Can Philosophy Give Aid to the Science of Religion?

Paper by PROF. J. P. LANDIS, D. D., Ph. D., of Dayton, Ohio.



CHLEIERMACHER defined religion as "a sense of absolute dependence." But it includes more than this feeling, namely, the apprehension of a supreme or at least a superior being; that is, it includes knowledge. Even in the feeling itself there is more than a mere sense of dependence, namely, reverence, fear, love. An eminent philosophical Christian writer says: "Religion is the union of man with God, of the finite with the infinite expressed in conscious love and reverence." James Freeman Clarke, seeking for a simple and comprehensive expression, says: "Religion is the tendency in man to worship and serve invisible beings like himself, but above himself."

This is purposely comprehensive, so that it may include animism, fetichism and many forms of pantheism, like that of Spinoza, who declared that we must "love God as our supreme good." There have been and are many religions, and however much they may differ in other respects, in this they agree, "that man has a natural faith in supernatural powers with whom he can commune, to whom he is related, and that this life and this earth are not enough to satisfy his soul."

What is science? In its broadest definition, science is systematized knowledge. This, however, implies more than an orderly arrangement of facts. It includes the discovery of the principles and laws which underlie and pervade the facts. Science seeks to reach the highest principles, those which have given shape and character to the facts, and among these principles even aspires to grasp the central one, so as to give rational unity to the subject. Now, is there, or may there be a science of religion? It is a gratuitous assumption to claim there is no science but natural science. This assumption would exclude

Faith in
Supernatural
Powers.

Religious
Phenomena.

grammar, rhetoric, logic, political economy, ethics, psychology, and even mathematics. The truth is, there are various kinds of sciences, according to the nature of the truth, to be investigated. "Each science," says Aristotle, "takes cognizance of its peculiar truths." "Any facts," says John Stuart Mill, "are fitted, in themselves, to be the subject of a science if they follow one another according to constant laws; although those laws may not have been discovered, nor even be discoverable by our existing resources." The religious phenomena of the world and human experience are just as real as any with which physical science has to deal. In the sense in which he means it, James Freeman Clarke is right when he says:

"The facts of consciousness constitute the basis of religious science. These facts are as real and as constant as those which are perceived through the senses. * * * Faith, hope, love, are as real as form, sound and color. The moral laws also, which may be deduced from some such experiences, are real and permanent, and these laws can be verified in the daily course of human life. The whole realm of spiritual exercises may, and ought to be carefully examined, analyzed and verified."

To construct a science of religion requires the collation of a vast historical data, an exhaustive and true analysis of the facts of consciousness, the discovery of the relations of these facts to one another, of the principles which underlie and pervade them and the laws by which they are governed and the logical arrangement or systematization of these elements or data.

The science of religion as above defined, is broader than systematic theology in the sense in which it is used by Christians, but if the term theology be used in a somewhat Aristotelian sense, it may stand to designate our science of religion. Pherecydes and Plato, who wrote philosophically on the gods and their material relations to the universe and to man, were called theologians. Aristotle divided all speculative science into mathematical, physical and theological. He says: "There is another science which treats of that which is immutable and transcendental. If, indeed, there exist such a substance, as we shall indeed endeavor to show that there does, this transcendental and permanent substance, if it exist at all, must surely be the sphere of the divine; it must be the first and highest principle." This he called theology.

Three Subjects
Considered.

Whatever else theology, or the science of religion must consider, the three most prominent subjects must be: First, God, His being and attributes, the sources of our idea of God, proofs of His existence, His rulership over the world, etc.; second, nature or the works of God; third, man in his relations to Deity. The fact of sin, its nature and consequence, the question as to the possibility of man's recovery from sin, and man's destiny, or the question of immortality, are also prominent subjects for consideration. Having taken a glance at the definition and scope of the science of religion, let us do the same for philosophy. Definitions have been very various, from the days of Plato and Aristotle to the present time. With Aristotle philosophy is the systematic

and critical knowledge of the first or ultimate principle of capital being. Herbert Spencer calls it "knowledge of the highest degree of generality" and adds: "Science is partially unified knowledge; philosophy is completely unified knowledge." Cicero defines it as "*Scientia, rerum divinerum et humanarum causarumque.*" Science is a divine thing, and is the fount of human causes. The human mind cannot rest satisfied with merely phenomena, or isolated fact, or even the orderly classification of facts and phenomena; it seeks to get below the phenomena and accidents, to find the ultimate essence and meaning. It would fain know the rationale of all things, physical and mental, natural and supernatural.

Philosophy strives to comprehend in unity and to understand the ground and causes of all reality. This necessarily includes life in all its aspects and relations. I should give the scope of philosophical inquiry, or the philosophical encyclopedia, as follows: Metaphysics or ontology, psychology, logic, ethics, religion, æsthetics, politics. These divisions partly overlap one another. On comparing the scope of both the science of religion and philosophy, it is seen in part they cover the same ground. The ultimate object about which they both treat are God, nature and man.

Scope of Philosophical Inquiry.

Said Lord Bacon, "The three objects of philosophy are God, nature and man." The relations of philosophy, therefore, to the science of religion are of necessity very intimate. We cannot separate them entirely, try we never so hard. Schleiermacher and his school, at the beginning of our century, attempted this, but even Schleiermacher, with all his genius, failed, and his very procedure showed the futility of such attempts, for he was almost all the while up to his eyes in philosophy. In our day another school has arisen which is proclaiming a like aim. But the essential relations of philosophy to religion are shown by the history of both, from ancient times to the present. While the ultimate aim of religion is practical and that of philosophy is speculative, no serious or thoughtful mind can rest in the contemplation of the practical or utilitarian elements of religion. Moreover, even the speculative or rational elements of religion everywhere underlie the practical. But the consideration of these rational elements brings her within the domain of philosophy. Rational theology is indeed a part of philosophy.

Man finds himself to be a religious being. He has a sense of dependence on a superior Being. There are, we may say, deposits in his feelings themselves which are peculiar and may turn out to be very significant and lead to the discovery of very important truths. There are in all men certain spontaneous religious beliefs, but as man advances in intellectual growth and intelligence, he begins to reflect on these phenomena. He will ask into the meaning and ground of these feelings and of his beliefs. He believes in God. Have we any true or real knowledge of such a Being if He exists? What are the sources of this knowledge? How far may we know Him and of what character is our knowledge of Him? These are all questions which must be

Dependence on a Superior Being.

answered if we are able to have any such thing as scientific theology or science of religion at all, but all these questions are also questions of philosophy. The attempt to answer these questions, if we are not willing to be content with a very poetical and unscientific inquiry, will necessarily conduct to others which will land us in the very profoundest depths of human thought, in the very realm of inquiry in which philosophy as such lives and has its being.

As in the case of other subjects, religion must come to philosophy to settle for it all the problems which are purely rational. Philosophy must furnish the ultimate data, the basal truths, though not the historical facts upon which a great part of the religious doctrine rests. Natural theology is constantly assuming a more metaphysical or philosophical character.

The Fundamental Question.

The sacred books, as the Bible of the Jews and Christians, proceed upon the assumption of the existence of the Divine Being. If there is no such being, there is no religion. The question, then, which at once confronts us in inquiring into the reality of religion itself relates to the existence of a God. This is the fundamental question, but it is philosophical in its nature, and its solution belongs to the realm of philosophy. It is not my purpose to enter further into this question than to show its relation to philosophy. Some say the knowledge or the conviction of the existence of God is innate, that it cannot be proved. Others hold that it is innate and is a matter of proof; others still hold that it is a matter of revelation, while still others maintain that it is both innate and the subject of proof. Kant held that metaphysics can neither prove nor disprove the existence of God. Dr. McCosh does not admit that we have an intuitive knowledge of God, but that "Our intuitions, like the works of nature, carry us up to God, their author." Yet he says: "The idea of God, the belief in God, may be justly represented as native to man." Many writers go so far as to speak of a God-consciousness. Professor Fisher says: "We are conscious of God in a more intimate sense than we are conscious of finite things." Professor Luthardt, of Leipsic, says: "Consciousness of God is as essential an element of our mind as consciousness of the world, or self-consciousness." The names of many other writers, philosophical and theological, who teach that idea is innate, might be added such as DesCartes, Dr. Julius Miller, Dr. Dorner, Professor Bowen, of Harvard University; Professor Harris, of Yale University. Dr. McCosh says: "Among metaphysicians of the present day it is a very common opinion that our belief in God is innate." Their doctrine may be expressed thus: We have an intuitive necessary belief in the divine existence.

But belief implies knowledge more or less clear. "Necessary belief involves necessary cognition." Hence God, as the object of our intuitive belief, becomes in some sense the object of intuitive knowledge. For instance, if one ask for an explanation of finite existence, the belief in the one infinite being at once and intuitively presents itself. Says Luthardt: "There is nothing of which man has such an intuitive

conception as he has of the existence of a God. We can by no means free ourselves from the notion of God." The eminent Max Muller puts the statement thus:

"As soon as man becomes conscious of himself as distinct from all other things and persons, he at the same time becomes conscious of a higher self; a power without which he feels that neither he nor anything else would have any life or reality. This is the first sense of the godhead, is the source of all religion. It is that without which no religion, true or false, is possible."

Source of all
Religion.

When objections are raised to this doctrine, the examination of its validity can be determined only within the field of philosophy. This is done by appealing to the criteria of intuition. It is necessary to our nature, so that, when the problem is put before the mind, the opposite cannot be believed. Its denial does violence to our whole nature, and is forced. As soon as the laws of nature act unrestrained, the belief in Deity asserts itself. It is necessary somewhat in the same sense as our conviction of the moral law, or of right, is necessary—we cannot rid ourselves of it. This is not disproved by the fact that some men have doubted the existence of God. Men may do violence to their mental constitution, either by wrong metaphysics or by sin. A man may so cauterize his hand that he loses the sense of touch. Men have been born blind or deaf, but this does not prove that sight and hearing are not native to man. Some have doubted whether there is an external world at all, as Bishop Berkeley; others, whether there is any such thing as spirit, as Auguste Comte. Some have denied the reality of the material world in spite of metaphysical subtleties and learned arguments.

This belief in a divine being is universal, *i. e.*, it is held in some form by all nations, tribes and tongues. The claim has in a few instances been set up that some small tribes have been discovered who had no idea whatever of God, but when the case was narrowly inquired into, the statement was found to be incorrect. Even Professor De Quatrefages, professor of anthropology in unbelieving Paris, writes:

Universal Be-
lief in a Divine
Being.

"Obliged in the course of my investigation to review all races, I have sought atheism in the lowest as well as the highest. I have nowhere met it except in individuals, or in more or less limited schools, such as those which existed in Europe in the last century or which may still be seen at the present day."

The universality of this belief means, further, that it is a belief belonging to the nature of all men. This denotes that all men are capable of having this belief. A horse is not capable of this belief, but, as a matter of fact, all sane men do have it, either in some degraded form or a form more exalted. "It is as natural to man to believe in a God as to walk on two feet," said Lichtenberger. "What is certain is that no necessity makes itself felt more imperatively in man than this which compels him to believe in God," said Van Oosterzee. "The fundamental presupposition of our personal existence and personal self-consciousness is the existence of the divine personality." "Just

as the outer world presents itself to the senses for external recognition, so God in and by the world presents Himself to reason for internal recognition," said Christlieb.

Relation of
Faith and
Knowledge.

The statement of the doctrine above, namely, that this is in the first instance an intuitive belief, which, however, involves knowledge, also leads to the question as to the relation of faith and knowledge, a question which has been much discussed ever since the days of Origen. He uttered the dictum, "*Fides præcepit intellectum.*" This was also held by Augustine, Anselm, Calvin, Pascal. Anselm's motto was, "*Credo ut intelligam.*" The doctrine thus expressed by these eminent thinkers has been much discussed by philosophers and theologians, but its solution belongs to the domain of philosophy. I need only mention Calderwood, Sir William Hamilton, Victor Cousin, Schleiermacher, Jacobi, Christlieb.

Can the existence of God be proved, or do we rest solely on this innate conviction? There is a vast amount of cumulative proof, which is as a large reserve to support the inner conviction. The well known classification of these proofs is into the ontological, the cosmological, the teleological and the anthropological. Without discussing these, the mere statement of them itself will determine their character as philosophical. The determination of their validity and force belongs to philosophy. The ontological argument is purely metaphysical. Anselm was the first to put it into form. Descartes constructed another, and after him Dr. Samuel Clarke, and still later on, Victor Cousin. Anselm's argument is in substance this:

God a Per-
fect Being.

"That which exists in reality is greater than that which exists only in the mind. There exists in the human intellect the conception of an infinitely perfect being. In infinite perfection necessary existence is included; necessary existence implies actual existence, for if it must be, it is. If the perfect being, of whom we have conception, does not exist, we can conceive of one still more perfect, *i. e.*, of one who does of necessity exist. Therefore, necessity of being belongs to perfection of being. Hence an absolutely perfect being exists, who is God."

Gaunillo, a contemporary of Anselm's, sought to show that there is a paralogism in this argument. We have, for instance, an idea of a centaur, but this does not prove that a centaur ever existed. Kant also, with a quiet smile remarked that he might have an idea of three hundred dollars in his pocket and yet be actually penniless. Indeed, this argument, it is sometimes said, is now not much in repute. On the other hand, we find the essence of it already in Plato; hints of it in Aristotle, Athanasius, Augustine and Boethius. Anselm first developed it. Descartes first adopted it with some changes. Leibnitz followed. The great theologians, Cudworth, Stillingfleet, Howe and Henry More, adopted it in their debates with the infidels of their time. Cousin developed still another form of it. Validity is allowed to it by Luthardt, Dr. Dorner, Henry B. Smith, Dr. Caird, Professor Shedd, Ulrici, Thompson, Tulloch and others. Dr. Shedd has an elaborate answer to the objections of Gaunillo and Kant.

The cosmological and teleological arguments ultimately rest on the intuition of cause and effect. The teleological has always been considered as the most persuasive and powerful. Through all the ages since Anaxagoras, but especially since Socrates, the great mass of thinkers have laid special emphasis upon it. John Stuart Mill advised theologians to adhere to it. Yet it has been vehemently attacked in our time. Kant, although he professed respect for it, regarded it as inadequate, and so does Hermann Lötze. John Stuart Mill, on the other hand, says: "I think it must be acknowledged that in our present state of knowledge, the adaptations of nature afford a large balance of probability in favor of creation by intelligence." Jenet's "Final Causes" is an admirable exposition of the subject.

It is to be remembered that moral proof is not mathematical demonstration; that no one line of argument is to be taken by itself alone; that taken together, the ontological, the cosmological, the teleological and the anthropological arguments are like so many converging lines, all pointing toward, even if they do not in strict demonstration reach, the common center—God. Says Cousin: "These various proofs have different degrees of strictness in their form, but they all have a foundation of truth, which needs simply to be disengaged and put in a clear light in order to give them incontrovertible authority. Everything leads to God—we go to Him by different paths." Dr. Carpenter speaks of some departments of science, "in which our conclusions rest, not on any one set of experiences, but upon our unconscious co-ordination of the whole aggregate of our experience; not on conclusions of any one train of reasoning, but on the convergence of all our lines of thought toward one center."

Moral Proof.

In connection with those arguments philosophy must explain the meaning and vindicate the reality of cause. For religion, the question whether there are efficient and final causes is very vital. If Hume's position be true, there can be no science of religion; there is probably no God.

Religion says God is infinite and absolute. But can the infinite and absolute be known by the finite? Can there be any relation between the absolute and finite? An important question for religion, but philosophy must give us the solution, if a solution is possible. Says Herbert Spencer in his "First Principles:" "The axiomatic truths of physical science unavoidably postulate absolute being as their common basis. The persistence of the universe is the persistence of that unknown cause, power or force which is manifest to us through all phenomena. Such is the foundation of any system of positive knowledge. Thus, the belief which this datum constitutes has a higher warrant than any other whatever." He is here substantially on Aristotlean ground.

Again, can personality be postulated of the infinite or absolute? Philosophy must both explain personality and how this can be consistent with the infinite and absolute. This has been a great subject with the philosophers. Witness Kant, Hegel, Fichte, Cousin, Hamilton,

Mansel, John Stuart Mill, Calderwood, McCosh, Spencer. Here we shall ultimately come back to the Cartesian Cogito, ergo sum.

The deepest revelation of consciousness is the ego and the non-ego. In consciousness we become aware at once of self, a modification of self, which is a mental state or act, and the not-self. We find here sensations, perceptions, memories, imaginations, beliefs, volitions, etc., but in connection with each of these is also invariably given the self, and its antithesis, the not-self. This conscious self thus experiencing or exercising sensations, judgments, volitions, is what we call a person. If we should here adopt the theory of James and his son, John Stuart Mill, that self is only a "permanent possibility of feeling," all proper notion of selfhood or personality vanishes. The self, with these powers of thought, feeling and self-determination, we call a spirit.

Conscious Self. From consciousness, then, we have the idea of spirit, and are prepared to understand the doctrine, "God is spirit;" and a knowledge of our own personality prepares us for the idea of the personality of God. Materialism, which regards thought as only an efflux of the brain, or as one of the correlated forces of nature, or molecular motion, has logically no room for the personality of man and hence, consistently, none for a personal God. Pantheism, which identifies matter and spirit, or regards them as only different aspects or sides of the same universal substance, lands us precisely in the same place. But as Dr. Fisher truly says: "Belief in the personality of man and belief in the personality of God stand or fall together."

Religion ascribes attributes to the absolute and infinite being. Philosophy must show whether this is possible, and if so, how. In John Stuart Mill's criticism of Sir William Hamilton's doctrine of the absolute, we have a hint how this may be done. Particularly is philosophy of service in the discussion and elucidation of such attributes as unity, omnipresence, omnipotence, eternity.

In many religions there are hints of the trinity in the Godhead. A great mass of the Christian world finds in the Bible the doctrine of the Godhead to be that of a triune being. The determination of the meaning of such a doctrine, if not the possibility of it, belongs almost wholly to the rational or philosophical side of religion.

It belongs to philosophy or reason to determine the laws of evidence which are to prove not only the doctrines, but also the facts of religion as well. Various religions claim to possess the truth and to have a more or less positive revelation. Are these claims all false? Or, is there one religion which possesses the truth and the divine revelation? Or, are these elements of truth and of revelation in several or all of them? Plainly it belongs to philosophical inquiry to determine these grave questions. I am a Christian and accept the Bible as a positive revelation from God; but if I would justify and vindicate to myself this faith, I must have recourse to reason and philosophical principles.

The doctrine of the will, especially of the freedom of the will, is also a question of philosophy, but far-reaching in its bearing on theo-

logical doctrine. It is related to the question of the personality of man and of God; to the question of moral government, of responsibility and of virtue to that of sin and rewards and punishments. Its importance is seen in the fact that one's philosophy of the will determines him to be an Augustinian, an Arminian, a Pelagian or a fatalist. Edwards really wrote his great work in the interest of Calvinism, and Dr. Whedon his in the interest of Wesleyan Arminianism.

Thus it is seen, that philosophy is one of the most important of the secondary sources of the science of religion. Philosophy can aid the science of religion by keeping to her own proper sphere and diligently cultivating that, and by teaching religion also to keep her proper sphere. A true philosophy can do much for our science as a corrective of false religious dogmas and philosophical doctrine. Hence, finally, with the advance of a true philosophy the science of religion, and even religion itself, must advance.

True Phil-
osophy.



International Justice and Amity.

Paper by REV. S. J. BALDWIN, D. D., of New York.



THESE words are rightly associated in the theme assigned me for discussion at this time, for it is only by justice that real amity between nations can be secured. Nations are just as much bound to be governed by justice as individuals. There is an idea still afloat, I am aware, that the proper course for a nation to take in dealing with others is to keep a sharp lookout for advantages for itself, to secure all that it can from other nations and give as little as possible in return. This is reckoned smart diplomacy and, it must be confessed, is still the basis of action with too many nations professing to be governed by Christian principle.

True Basis
for Interna-
tional Con-
duct.

But the true basis for international conduct, as for that of the individual, is the golden rule, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." Or the rule laid down by Confucius, which may be called a negative form of the golden rule, "What you do not like when done to yourself, do not do to others." Between the old brute law of "might makes right" and the Christian teaching of justice, based on a love for our fellowmen, there is no middle ground. It is no longer necessary to argue against the claim that "might makes right." The world is rapidly outgrowing that barbarous proverb, and acknowledging that nations and individuals are alike bound to be governed by considerations of justice and fair dealing in their treatment of one another. As Theodore Parker beautifully said, "Justice is the keynote of the world, and all else is ever out of tune."

Mazzini, Italy's Christian hero and patriot, voiced the true sentiment when he said, "Foremost and grandest amid the teachings of Christ were these two inseparable truths: There is but one God; all men are the sons of God, and the promulgation of these two truths changed the face of the world and enlarged the moral circle to the confines of the inhabited globe. To the duties of men toward the family and

country to the other for the purpose of curiosity, of trade, or as permanent residents."

This is not a Chinese idea, but an American idea, which we insisted upon having recognized by the emperor of China, and to which he gave his consent. We adhered to that view of the subject for about twelve years, when we sent an embassy to China to withdraw this principle and to secure the adoption in some measure of the ancient Chinese idea of restriction. The reason assigned for this curious action was the fear that we would be overwhelmed by a vast number of Chinese laborers who would work untold misery to the laborers of our country.

The facts in the case were that the whole Chinese population, at that time, was about one hundred and five thousand; that in the year preceding there had actually been more departures than arrivals of Chinese at San Francisco, as shown by the reports, the number of arrivals being 6,544, and of departures, 6,906. For the three years previous the arrivals were 23,868, and the departures, 21,270, or a gain of 2,598. There was absolutely no reason for the fright into which our government was thrown by the action of shrewd politicians who had their own ends to serve. But at our instance, a new treaty was made, and the right to limit immigration was secured, which our government availed itself of to pass a law prohibiting the immigration of Chinese laborers for ten years.

Chinese Ar-
rivals and De-
partures.

In 1888 another act, known as the Scott act, was passed, which not only forbade laborers to enter, but even denied the right to come back of those who had returned to China with the certificates of the government in their hands assuring their right to return to this country. Under this enactment members of Christian churches in this country who arrived in San Francisco trusting to the pledge of the government which they held in their hands that they should be allowed to re-enter, were stopped in the port of San Francisco, and compelled to return to China in the steamer which brought them here.

Among other cases which came under my personal knowledge was that of an English merchant in invalid condition who was accompanied by a faithful Chinese nurse, who had watched him through a dangerous illness, and was informed at San Francisco that this nurse could not be allowed to land, and he was obliged to proceed across our country on his way home without the faithful nurse he needed so much. A minister of the Gospel started from China to come to preach to his own countrymen in this country, but was informed in Japan that he would not be allowed to land and returned to China.

Many instances might be given showing the hardships which were experienced under this law, but in 1892 another law, still more unjust and oppressive, violating more fundamentally our solemn treaties with China, was enacted which is known as the Geary law. It requires all Chinese laborers to register and to take out certificates of their right to be here, which must be proved by at least one white witness, and provides for the imprisonment and deportation of all who fail, within

one year from the time of its enactment, to comply with its provisions. On this Justice Field well said:

"The punishment is beyond all reason in its severity. It is out of all proportion to the alleged offense. It is cruel and unusual. As to its cruelty, nothing can exceed a forcible deportation from a country of one's residence and the breaking up of all relations of friendship, family and business there contracted. I will pursue the subject no further. The decision of the court and the sanction it would give to legislation depriving resident aliens of the guarantees of the constitution fill me with apprehension. These guarantees are of priceless value to every resident in the country, whether citizen or alien. I cannot but regard the decision as a blow against constitutional liberty when it declares that congress has the right to disregard the guarantees of the constitution intended for all men domiciled in the country, with the consent of the government, in their rights of person and property."

Reasons
without
Weight.

These words are none too strong. Our treaty had promised to these men the same treatment accorded to the citizens or subjects of the most favored nation, but this solemn promise seems to have been utterly ignored when this unblushing violation of our treaty was enacted into so-called law. What apology is there for such action? None whatever. The reasons urged against the Chinese have been frequently shown to be without weight

In regard to the charge of their lessening the price of labor and bringing ruin to the American laborer, Rev. Dr. L. A. Banks, a native of Oregon and for many years a resident of the Pacific coast, has said:

"One of the most deplorable features of the whole matter, aside from the direct dishonor of such action, is that no intelligent man believes for a moment that such a bill could have been passed on its merits; but that members of congress of both parties permitted themselves to be made the tools of an infamous race prejudice because it was understood that the electoral vote of the Pacific coast states, in the last presidential election, would be affected by it. I was born on the Pacific coast and lived there for thirty years; was there through the riots of six and seven years ago, and I say deliberately that there was no just cause for the cruel persecution the Chinese received. It was not a question of low wages through Chinese competition, for during those years the highest wages paid to workingmen in the civilized world were being paid on the Pacific coast."

We have already shown that the charge of coming in overwhelming numbers is without foundation. It was charged against them that they would not become citizens, and then, to make sure that the charge would hold, a law was enacted that no court should naturalize them. It was charged that the Chinese sent all their money to China, and thus tended to impoverish America; but it was shown that out of \$11,000,000 earned in California in one year \$9,000,000 were spent in this country and only \$2,000,000 were sent to China, and some of the same orators who dwelt on this charge against them commended the Irish

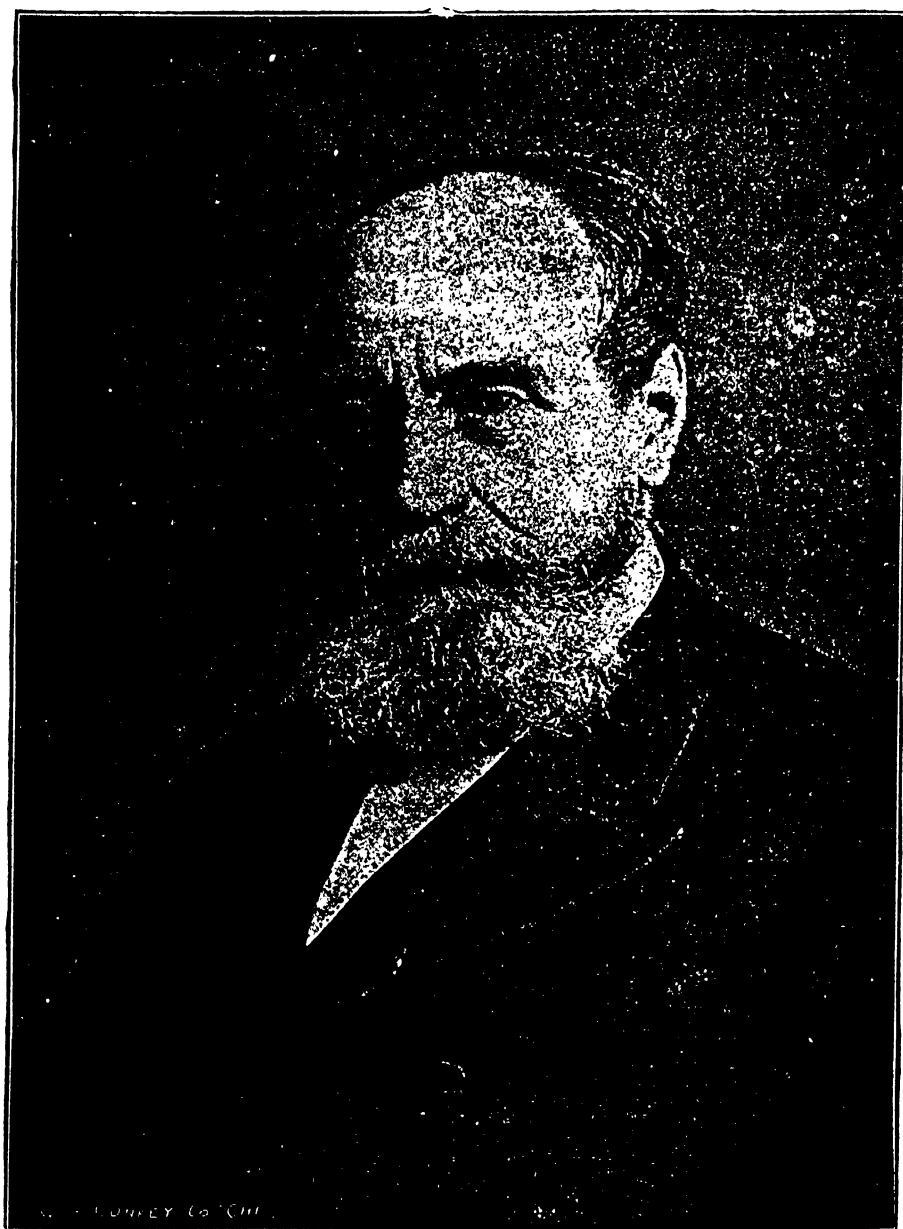
immigrants in this land for sending \$70,000,000 to Ireland. And so with all the other charges against them. The real fact in the case is, as Dr. Banks says, that it has a basis in race prejudice and political schemes, and I quote further these stirring words from the same noble representative of the Pacific coast.

"This legislation does not represent Christianity, and it does not fairly represent the average citizenship of this country. It represents the narrow minded and vicious elements of the Pacific coast population, who are given power to work this disgrace because of the shameless cowardice of political leaders in all parties. It is surely a time when Christians and patriots who value the honor of their country should speak out and let it be known that there is another current of public sentiment in this country, a current that is not swayed by the beer saloon and the 'sand lot.' The outspoken indignation of Christians throughout the country will arouse such a ground-swell of public sentiment that congress will be compelled to repeal this infamous law. In no other way can the work of our missionaries, accomplished through many long and weary years, be saved from disaster, our commerce with China preserved from annihilation, and our good name protected from ineffaceable shame."

The true course for us to take in this matter is to recover from the fright into which we have allowed political demagogues to throw us, and in a manly and Christian way to proceed at once to conform our governmental action to the earliest and best traditions of the republic. Only in this way may we expect the blessing of God and ultimate honor and success as a nation, for it still remains true that "Righteousness exalteth a nation, but sin is a reproach to any people," and the law of God still remains.

Race Prejudice and Political Schemes.





Sir William Dawson, F. R. S., Montreal, Canada.

Religio Scientiæ.

Paper by SIR WILLIAM DAWSON, F. R. S., Montreal.



REVENTED by age and infirm health from being present at the Parliament of Religions, I accede to the request of the chairman, Rev. Dr Barrows, to prepare a short summary of my matured conclusions on the subject of the relations of natural science to religion. In doing so I feel that little that is new can be said, and that in the space at my disposal I can merely state general principles suitable, perhaps, to constitute a basis for discussion.

For such a purpose the term natural science may be held to include our arranged and systematized knowledge of the earth and its living inhabitants. It will thus comprise not only geology and the biological sciences, but anthropology and psychology. On the other hand one may take religion in its widest sense as covering the beliefs common to all the more important faiths, and more especially those general ideas which belong to all the races of men and are usually included under the term natural religion, though this, as we shall see, graduates imperceptibly into that which is revealed. Natural religion, if thereby we understand the beliefs fairly deducible from the facts of nature, is in truth closely allied to natural science, and if reduced to a system may even be considered as a part of it. Our principal inquiry should, therefore, be not so much "How do scientific results agree with religious beliefs or any special form of them?" but rather "How much and what particular portion of that which is held as religious belief is inseparable from or fairly deducible from the results of natural science?"

All scientific men are probably prepared to admit that there must be a first cause for the phenomena of the universe. We cannot, without violating all scientific probability, suppose these to be causeless, self caused or eternal. Some may, however, hold that the first cause, being an ultimate fact, must on that account be unknowable. But though this may be true of the first cause as to origin and essence, it

First Cause.

cannot be true altogether as to qualities. The first cause must be antecedent to all phenomena. The first cause must be potent to produce all resulting effects, and must include potentially the whole fabric of the universe. The first cause must be immaterial, independent, and, in some sense, self-contained or individual. These properties, which reason requires us to assign to the first cause, are not very remote from the theological idea of a self-existent, all-powerful and personal Creator.

Primitive
Power.

Even if one failed to apprehend these properties of the first cause we are not necessarily shut up to absolute agnosticism, for science is familiar with the idea, that causes may be entirely unknown to us in themselves, yet well known to us in their laws and their effects. Since, then, the whole universe must in some sense be an illustration and development of its first cause, it must reflect light on this primitive power, which must thus be known to us at least in the same manner in which such agencies as gravitation and the ethereal medium occupying space are known. That mutual attraction of bodies at a distance, which we call gravitation, is unknown to us in its origin and nature, and, indeed, unthinkable as to its manner of operation, but we know well its all-pervading laws and effects. The ether, which seems to occupy all space and which transmits to us by its undulations the light of the heavenly bodies, is at present, in its nature and constitution, not only unknown but inconceivable; but science would not justify us in assuming the position of agnostics either with reference to gravitation or ether.

No Place for
Pantheism.

Nor can we interpret these analogies in a pantheistic sense. The all is itself a product of the first cause which must have existed previously, and of which we cannot affirm any extension in a material sense. The extension is rather like that of the human will, which, though individual and personal, may control and animate a vast number of persons and agencies; may, for example, pervade and regulate every portion of a great army or of a great empire. There, again, we are brought near to a theological doctrine, and can perceive that the first cause may be the will of an Almighty Being, or at least something which, relating to an eternal and infinite existence, may be compared with what will is in the lesser sphere of human consciousness. In this way we can at least form a conception of a universal all-pervading yet personal agency, free, yet determined by its own innate constitution.

No Place for
Agnosticism.

Thus science seems to have no place for agnosticism, except in that sense in which the essence of all energies and even of matter is unknown; and it has no place for pantheism, except in that sense in which energies, like gravitation, apparently localized in a central body, are extended in their effects throughout the universe. In this way science merges into rational theism, and its first cause becomes the will of a Divine Being, inscrutable in essence, yet universal in influence and manifested in His works. In this way science tends to be not only theistic but monotheistic, and connects those ideas of the unity

of nature which it derives from the uniformity and universality of natural laws with the will of one lawmaker.

Nor does law exclude volition. It becomes the expression of the unchanging will of infinite wisdom and foresight. Otherwise we should have to believe that the laws of nature are either necessary or fortuitous, and we know that neither of these alternatives is possible. All animals are actuated by instincts adapted to their needs and place in nature, and we have a right to consider such instincts as in accordance with the will of their Creator. Should we not regard the intuitions of man in the same light, and also what may be called his religious and moral instincts? Of these, perhaps one of the most universal, next to the belief in a God or gods, is that in a future life. It seems to have been implanted in those antediluvian men whose remains are found in caverns and alluvial deposits, and it has continued to actuate their descendants ever since. This instinct of immortality should surely be recognized by science as constituting one of the inherent and essential characters of humanity.

Law expresses
volition.

So far in the direction of religion the science of nature may logically carry us without revelation, and we may agree with the apostle Paul that even the heathen may learn God's power and divinity from the things that He has made. In point of fact, without the aid of either formal science or theology, and in so far as known, without any direct revelation, the belief in God and immortality has actually been the common property of all men in some form more or less crude and imperfect. There are also numerous special points in revealed religion, respecting which the study of nature may give some testimony.

Natural and
Revealed Re-
ligion.

When natural science leaves merely material things and animal instincts and acquaints itself with the rational and ethical nature of man, it raises new questions with reference to the first cause. This must include potentially all that is developed from it. Hence, the rational and moral powers of man must be emanations from those inherent in the first cause, which thus becomes a divinity, having a rational and moral nature comparable with that of man but infinitely higher.

First cause
ethical.

On this point a strange confusion, produced apparently by the philosophy of evolution, seems to have affected some scientific thinkers, who seek to read back moral ideas into the history of the world at a time when no mundane moral agent is known to have been in existence. They forget that it is no more immoral for a wolf to eat a lamb than for the lamb to eat grass, and regarding man as if he were derived by the "cosmic process" of struggle for existence from savage wild beasts rather than, as Darwin has it, from harmless apes, represent him as engaged in an almost hopeless and endless struggle against an inherited "cosmic nature," evil and immoral.

Confusion of
ideas.

This absurd and atheistic exaggeration of the theological idea of original sin, and the pessimism which springs from it, have absolutely no foundation in nature, since, even on the principle of evolution, no moral distinctions could be set up until men acquired a moral sense,

and if, as Darwin held, they originated in apes, the descent from the simple habits and inoffensive ways of these animals to war and violence and injustice, would be as much a "fall of man" as that recorded in the Bible, and could have no connection with a previous inheritance of evil. But such notions are merely the outcome of distorted philosophical ideas and have no affinity with science properly so called.

Discord Per-
ceived.

Natural science does, moreover, perceive a discord between man, and especially his artificial contrivances, and nature, and the cruel tyranny of man over lower beings, and interference with natural harmony and symmetry. In other words, the independent will, free agency and inventive powers of man have set themselves to subvert the nice and delicate adjustments of natural things in a way to cause much evil and suffering to lower creatures and ultimately to man himself. How this has occurred science has not the means of knowing, except conjecturally, and it can do little by way of remedy. Indeed, the practical results of scientific knowledge seem in the first instance usually to aggravate the evil, though in some directions at least they diminish the woes of humanity.

Moral Needs
of Man.

Science sees, moreover, a great moral need, which it cannot supply and for which it can appeal only to the religious idea of a divine redemption. On this account, if on no other, science should welcome the belief in a divine revelation to humanity; on other grounds also, it can see no objection to this or to the idea of divine inspiration. The first cause manifests Himself hourly before our eyes in the instincts of the lower animals, which are regulated by His laws. It is the inspiration of the Almighty which gives man his rational nature. Is it probable, then, that the mind of man is the only part of nature shut out from the agency and communications of the all-pervading mind? This is evidently infinitely improbable. If so, have we not the right to believe that divine inspiration is present in genius and inventive power; and that in a higher degree it may animate the prophet and the seer, or that God Himself may have been directly manifested as a divine teacher? Science cannot assure us of this, but it makes no objection to it.

Divine Mira-
cle.

This, however, raises the question of miracle and the supernatural, but in opposition to these science cannot consistently place itself. It has by its own discoveries made us familiar with the fact that every new acquisition of knowledge of nature confers power, which, if exercised previously, would have been miraculous; that is, would have been evidence of, for the time, superhuman powers. We know no limit to this as to the agency of intelligences higher than man or as to God Himself. Nor does miracle in this aspect counteract natural law. The scope for it, within the limits of natural law and the properties of natural objects, is practically infinite. All the metaphysical arguments of the last generation against the possibility of miracles have, in fact, been destroyed by the progress of science, and no limit can be set to divine agency in this respect, provided the end is worthy of the means. On the other hand science has rendered human imitations of divine

miracles impostures, too transparent to be credited by intelligent persons.

In like manner, the attitude of science to divine revelation is not one of antagonism except in so far as any professed revelation is contradictory to natural facts and laws. This is a question on which I do not propose to enter, but may state my conviction, that the Old and New Testaments of the Christian faith, while true to nature in their references to it, infinitely transcend its teachings in their sublime revelations respecting God and His purposes toward man.

Finally, we have thus seen that natural science is hostile to the old materialistic worship of natural objects, as well as to the worship of heroes, of humanity generally and of the state, or indeed of anything short of the great first cause of all. It is also hostile to that agnosticism which professes to be unable to recognize a first cause, and to the pantheism which confounds the primary cause with the cosmos resulting from his action. On the contrary, it has nothing to say against the belief in the Divine First Cause, against divine miracles or inspiration, against the idea of a future life, or against any moral or spiritual means for restoring man to harmony with God and nature. As a consequence, it will be found that a large proportion of the more distinguished scientific men have been good and pious in their lives, and friends of religion.

Friends of
Religion.





Head of King Tahraka.

What Constitutes a Religious as Distinguished from a Moral Life.

Paper by PRESIDENT SCOVELL, of Wooster College.



HERE is a certain loftiness in the port and mien of religion. It is conscious of power. It is strangely confident, if it is not divine! It knows that all the good in the world in broken bits came from and under the same ordering, and will be brought together in "Him who filleth all with all." If some moral life will have nature, it says, "Well, nature is God's, and when men come to understand nature fully they will come to know God and themselves and me better." If some moral life asserts its own sufficiency, religion says, "Well, look some more" (as Agassiz said to his half open-eyed student), "look some more into the self for which you seem sufficient and you will see rifts and chasms and disharmonies and im-

possibilities which reduced far older thinkers to the ethics of despair." If still other morals assail the divine power of sudden reconstruction and peace, of forgiveness and the justice of atonement, religion says, "Wait and see. Whence is the righteousness coming into the world, by the law, or by faith?"

I say there is something sublime in this regal confidence which the religious life breathes amid all contradictions. All religions (in proportion as they are religious and not mere systems of ethics) share in this confidence in proportion to the truth they contain. Our peerless Christianity dares to ask them to come and lay all the utterances of their assurance beside her own. "A child's prayer may go as far as a bishop's," and all aspirations which are truly religious breathe in soft, prolonged accord in the great rounded heaven above us, as I heard the lingering harmonies ring in the baptistry dome at Pisa. What we happily emphasize in this congress of religions is simply religion. That we write out in large letters and trumpet the great

Sublime in
Regal Conf-
dence.

fact of it in all the tongues of men. We believe there must be more of it in the world when men come to understand how much there is of it already. Paul felt it as we feel it when he honestly complimented the news-loving Athenians upon their being very religious. In an almost fearful fancy Heine declared that he would seize a towering pine tree and dip it brushwise in Ætna and write on the heavens, "Agnes, Ich liebe dich"—"Agnes, I love thee." So would we blazon on the more widely read scroll of our closing century's quick history the word "religion."

What the
World Wants.

This, the nineteenth century, has carried forward out of the deadly contests of the eighteenth, and under the baptism of the Holy Ghost, which consecrated with revived religious life this great missionary century of the ages until now, and here at its close the world shall recognize its own priceless heritage. What the world wants is the best religion. It wants with a deeper thirst than it wants silver or gold, or knowledge or science. And I believe this congress will help the world to get just what it wants and needs—more and more genuine religious life. From this point, then, is the place to go forward in the recital of the infinite positive blessings the religious life brings as distinguished from the moral life.

The world tries ethics every once in a while. Cain tried it and murdered Abel. The Pharisees tried it and crucified Christ. The Jesuits tried it and met Pascal. Extreme Unitarianism tried it and withered. The French revolution tried it in the theo-philanthropists and Robespierre restored God. The French people, since 1870, tried it in excluding religion from education and yielding to Jules Simon, who said the children must be taught God as well as love of country. English deism tried it and gave birth, through Voltaire and others, to French infidelity and German skepticism; Scotch Presbyterian moderation tried it and was roused from fatal coma by Cook's eloquence and modern missions. Wherever the two have come into comparison, it has been found that the force and vitality of the peoples and the churches declined as ethics supplanted religion, and the moral life was substituted for the religious.

The religious life alone has creative power. The moral can never create the religious, while the religious will always create the moral life. The moral life is (roughly) the mineral kingdom to the vegetable. The first can feed the life of the second, but cannot kindle it. The religious life develops more continuity, more fiber and more propagative power than a moral life.

Whatever else may and ought to be said, Mohammedanism's monotheism told tremendously on the world. It overrode the weaker ethical systems, though in fearful contrast with the peacefulness of one of them. It nearly stifled a weaker form of Christianity. If moralism be destitute of fanaticism, it is also destitute of enthusiasm; and the reasons are obvious. And Christianity propagates itself just in proportion to the controlling position of its religious elements. Its mission, however, is overwhelmingly evangelical. This is the secret of its

port and mien of power. "It is never alone," as Christ was not. But moralism is always alone. To be more specific, the religious life has a different attitude altogether toward the supernatural. The whole enlargement of life which this brings is a vital distinction of the religious life. Eyes are opened, ears opened, messages come and are received, the moral life at best is bounded within the narrow rim of things seen, and the tendency is to narrow it still more by emphasizing only the utilitarian details. What so narrow as mere ethics set against religion? What so liberal as that which admits the supernatural? In the religious life there is the glory of the unseen. There is the hush and awe of the omnipotent and eternal. There is the unseen holy, there is an extension of the being upward and forward immeasurable in the feeling of it.

But contrast the merely moral life. All that concerns the future, its openings and attractions, its glories and gleams, has no power for him who aims only to do his duty to his fellowmen. How much the man must miss; what a calamity if all men would thus deny the uppermost realm of being. The candle cannot be understood until it burns, nor can man until his being is tipped with the deathless flame. The religious life is peerless here. They utterly fail to appreciate it who think of the religious view of the immortality of the soul as a matter of personal comfort only. No! No! In it, especially, we are risen into that plane to which George Eliot has said, the just interest in man and the world must bring us, "a desire to have a religion, which is more than a personal consolation." The whole world is one thing if men are immortal, and another if they are not.

The Merely
Moral Life.

Guizot shows, you remember, that society is the means and man is the end in civilization, because man is immortal. Laws and language and literature and government are economics and orbics are all different things if man be immortal. They are the things they are, and which they are coming to be felt to be in the newer political economy and sociology because man is immortal. Education is coming to have its own true sacredness because it is immortal material with which we have to deal. And I dare say it now and here, that no man is fit to be an educator, in the just sense of the term, who so fearfully and fatally mistakes the nature with which he is to deal, as to deny its immortality. Without the religious life as allied to the supernatural, I do not believe any severe morality can be maintained among men.

Gladstone is upon record as teaching that, in connection with the area of morals covered by the seventh commandment, no religion but Christianity has ever attempted to restrain the race, and that any other religion would in vain undertake the task. Clifford (the most interesting of all who have bemoaned the loss of faith) writes:

"Belief in God and a future life is a source of refined and elevated pleasure to those who can hold it. But the foregoing of a refined and elevated pleasure, because it appears we have no right to indulge in it, is not, in itself, and cannot produce as its consequences, a decline of morality."

Refined and
Elevated Pleas-
ure.

How, then, the stepping of the benumbed hold of an Alps climber from the icy ledge would not by consequence dash him to pieces, if it simply proved that he must let go? Oh, sirs, the world's fearful fall into immorality cannot be concealed. Despair shall come in place of hope. Every earthly conflict will increase in bitterness and every earthly possession seem more sternly to be clung to, if there is to be nothing but earth. Clifford's own despair proves it sadly enough. Take away this refined and elevated pleasure and what multitudes of coarse and sensual ones clamor for its room. Oh, how they honeycomb the structure of society now and pluck the children from our homes and altars for want of belief in the supernatural! Thus the religious life, considered as individual or general, must always surpass the merely moral because of its confessed and vital relations to the supernatural. Out of the unseen we are come, as all things are come; into the unseen we must go. All the visible must change, but we must "join the choir invisible."

Fair Vision
of Immortal-
ity.

While the fair vision of immortality "lifts up the eye and brow of hope," the world will go onward by stairs sloping upward unto God. When that hope deserts the world we shall be dry and still and inert and gaze out into the dreariest of worlds as the fabled dwellers of the Dead sea who spurned Moses and forgot they had souls and were turned into apes. The religious life has a serious way of looking at all obligations, whether ritual or ethical, because of the certainty which attaches to direct prescription and the consequences of reward and punishment which form part of its motive power. "The Lord is at hand," says the religious life. "Thus saith the Lord," says the religious life. Now this strength of religion has displayed itself so far, often, as to lean over to excess in a slavish punctuality of ritualistic observances, on the one side; then on the other side, in a rigidity as to minor morals. The danger is to be recognized at once that we may lean over on the side of specific individual requirements and, perhaps, neglect the weightier matters of judgment and mercy. But this only proves how superb the power is which God and intelligence command, and hope of rewards and fear of punishment give us, even in the moral arena. However the religious life may have wandered in these directions, it has shown everywhere wonderful vitality.

We desire to "put a hedge around the law." The religious life, therefore, stands out as the strongest force for the duties of life. It is capable of adaptation to all circumstances and presses alike upon every duty according to the square inches of exposed surface. Sweeping a room may be devotional, according to the saintly Herbert; and you remember the servant who knew she was converted because she swept under the door mat.

"In the elder days of art" you remember how they wrought because the gods saw everywhere religion:

Let us do our work as well,
Both the unseen and the seen,
Make the house where God may dwell
Beautiful, entire and clean.

Who doubts the flexibility of religious motives. They are as elastic as the atmosphere, as divisible and equally constant in their pressure. You may (presently) extract from Niagara's visible omnipotence the power to light a single electric lamp in a distant city; and there is no work so humble but religion may bring power into it from the throne of God. And what might not be said, what is not every pious heart saying, of the religious life as containing a communion with God, which the merely moral life, alas, either ignores or denies.

What is prayer? The outbreathing of innermost life into the closest contacts. "Speak to Him," for spirit with spirit may meet. "He is closer than breathing." Prayer! It is the eloquence of need, perceived rather by the infinite listener than by the soul which so imperfectly at best understands its own need. Prayer! It is the sob of a broken heart (whether by sin or by sorrow) heard by God and hymned by angels.

What is
Prayer?

What is praise? What are the sacraments? Public worship; church; fellowships? Are these things vital? Are they dear privileges? Do our world-parched souls long for them as the hart for the water-brooks? Ah! We know that Clifford's "brazen heaven" would glare with "brazen earth" for us all, if "The Great Companion" were dead. Nothing can properly express the importance to us, of the upward extension of our being by communion with God. It is of the same range with outward extension of the religious life into duty, or its forward extensions into immortality.

And when man's whole nature is considered, it is found that the moral life is most distinctly related to the intellectual and volitional activities and is deficient on the emotional side. But just here the religious life is full and powerful. Not that we propose to accept the half-humorously proposed distribution of the soul territory which would give the intellect to science and the will to ethics and surrender the emotions to religion. No, sirs. We do not propose to accept this with any greater readiness than Germany accepted the proposal to give England the kingdom of the sea and to assign to France that of the land, leaving Deutschland the kingdom of the air. The latter, if she did go to work in the unseen realness of education and philosophy and art, was still preparing to strike out vigorously for recognition, both on sea and land, as the world has witnessed at Sadowa and Sedan, and in the colonial policy of the new empire. Even so religion will not forget other things, but she does accept the dominion of the heart. Oh, how appropriately "Thou shalt love the Lord thy God." (First great commandment.) "Thou shalt love thy neighbor as thyself." (The second like unto it.)

There is no such apostasy in religion as the apostasy from love. Now, what would the heart-life of the race become without religion? Where would we go without the mercy of God, the Father's pity; without the boundless compassion of a dying Christ? To what utter hardness are we left by law and morals considered only in themselves? In

the emotions and affections are the springs of action. How shall the world do its work without the religious life to cultivate and enlarge them?

Source of
Worldly Hap-
piness.

In this great tract of the soul lies far the largest part of the common life of all men. How shall it be made the source of happiness it ought to become? Here are the materials of character. How is heaven to be peopled and days of heaven to come upon the earth unless the strong forces of religion control here? Men are stirred to their best deeds and wrought to their best permanent shapes through the affections. And all men concede to the religious life special power in the emotional tract. One complains thus: Many term the ethics of science dry and uninspiring and turn to religions, which, if they give us mysticism or pessimism, give us poetry also, for man is an emotional as well as an intellectual being, and there may be much poetry in pessimism.

To which we answer:

First. We are glad that it is confessed that men want something more interesting than evolutionary ethics.

Second. We would not follow poetry away from truth; but we know no truth which has in it so much poetry as the deep, wide, high and warm things of religion. And the same author adds: "The highest poetry is that of love, and it is the realization of this poetry that the ethics of evolution teach, promise and enjoin."

Third. Quite right, then, to join in the lists against religion as to producing and appreciating the poetry of unselfishness and love. The history of the world thunders its answer; love has made it from God to man; has descended from the cross and rippled out into millionfold currents swelling down the ages. The only brotherhood ever realized, even approximately, has been from Christian sources.

Fourth. The love of evolution, the struggle for life and the survival of the fittest is best seen by submerging nine rats in a cage and watching them struggle to survive. The love of evolution is a minus quantity.

Fifth. The religious life must be greater than the moral life, even though the latter be all that Kant's one eloquent passage makes it appear to be. He finds the stars annihilating him by their massiveness, but found himself greater than the stars. You remember "the moral nature within" spurning any compromise and proposing himself as the end of his being.

The whole meaning of the invincible imperative cannot be contained in the moral life. Even Kant did not find it so, returning, as he did, through the practical reason to God and immortality. Conscience implies God, as the southward winging bird implies the south. All that is in us, then, all the fundamental departments of the microcosm we call man demand the religious life. The intellect reaches its highest principles when it thinks God's thoughts after him, and finds mind everywhere in the universe. The affectations and emotions find their true objects in divine things, and from these run out exuberantly and

beneficently to all human needs. The will finds its freedom steadied and the man back of the will certified by the infinite personality of God. The conscience whispers approval of them and rebukes us. The spiritual aspirations find their true direction only in the religious life. How much of man is denied or docked by moralism?

And now we come to the religious life as concerned with sin.

Here we find the distinguishing element of repentance, which has no place whatever in the moral life. In the latter there may be regret or remorse (if the evil consequences of sin have become evident or have gone beyond our power to arrest). But the religious life above can know repentance. It is made up of elements which do not appear in the moral life.

Distinguishing
Element in
Repentance.

First. Fear of sin's eternal consequences.

Second. Regard to the mercy of God.

Third. Faith in God's promises and the method of pardon He has proclaimed.

Fourth. Turning unto God with a surrendered will, a poignant sorrow and a full purpose of obedience.

Can I be wrong in saying that the moral life misses the greatest possible joy of man when it fails of repentance? Did not all divine interpositions in the world, from the first voice to Cain, to the last pleading of the risen Christ seek to awaken it? Does not the tear of repentance (as in Tom Moore's exquisite fiction) move the crystal bars of Paradise? And does not every true act of repentance awaken the praises of intelligent spirits—sinless, themselves, in the presence of God?

This evangelical repentance refreshes the whole world of sin by its real sorrow. There is a "repentance unto life," and there are "fruits meet for repentance." In the nature and fruits of it is a greater thing than the merely moral man can ever know.

It is the pivot of the wicked man's perishing or saving. It is the betterment of the good and the besting of the better. It is associated with every prayer. It is the leading of all God's goodness. It may be anguish to the taste, but what comfort it brings the soul! The cry of the publican, the moan of the prodigal, are just the "coming to ourselves," as they are our coming to the Father. Nothing can be more just, more rational, more sensible, as nothing can be deeper and nothing more important. Moralism excludes repentance in its just meaning and vital nature. It stands on the brink and then turns away. Its calculations as to sin are narrow and worldly. They are "of the world." They are born of today and die with what they were born with. Moralism is apt to make much more of discovery than of sin. The hideous ingratitude of continuous rebellion against God does not intensify any deed of wrong against man for Him. The higher relations of a sinning soul are hidden from Him, and that helps Him to hide from Himself the lower. But the religious life never loses the deep tone (it might be called the minor third) which is evoked when the soul knows its sin in the lights from above.

How necessary to repentance religion is, is seen in these striking words of Robertson, who was not prone to exaggeration in such a direction:

Facing the
Wrath to Come

"Formalism, even morality, will not satisfy the conscience of man. * * * For when man comes to front the everlasting God, and look the splendor of His judgments in the face, personal integrity, this dream of spotlessness and innocence, vanishes into thin air. Your decencies and your church goings, and your regularities and your attachment to correct school and party, your Gospel formulas of sound doctrine—what is all this in front of the wrath to come?"

Hold it closely, then, this distinguished character of the religious life. The forgiven are forgiving; the elder son is implacable. For sinners the religious life can answer. Ethics, as a means to salvation, must be left to angels. Repentance is moral sanity. It is the truth of things. It sees God's frown and seeks His favor. It stops sinning. It puts the stoniest barriers in the way of sinning again. It looks to what we must be, as well as to what we have been. It bears the noblest fruitage in a hundredfold of good deeds and turns blasphemers into apostles. And the moralist cannot know it.

The religious life is sundered wholly from the moral life and elevated above it by the initial fact of regeneration.

Here is a "new life" indeed. It is a "new man" with whom we have to deal. It is an implanted principle which goes on to consequences of greatest moment exactly in line with the initial impulse. At once it claims to be more than the moral life, introducing new reasons for obedience even to what was obeyed before from lower considerations. This is divine energy received into the almost passive soul of man, but lifting it into a permanent partaking of the divine life.

Glory of the
Religious Life.

Here is the glory of the religious life—this marvelous, swift, mysterious, subtle but eternal change. It may be as swift as the light and is as inscrutable as the breathing of the wind. But "by their fruits shall ye know them." Powerful as omnipotence can make it and enduring as the stars; that change which no one can produce and none can describe; to which the soul can only consent to its possession by the will of God to turn it upside down and change its texture, color and career—that is the distinguishing characteristic of a religious life. There is nothing like it in nature or in morals except in refined analogies. The only thing the moralist can do about it is to deny it, because he cannot comprehend even the experience of it.



Mohammedan Funeral Procession in Tangiers, Morocco.

Crime and the Remedy.

Address by REV. OLYMPIA BROWN.



A Humanitarian Age.

It is a significant and encouraging sign that in this great parliament of religion so much time is given to practical questions, such as are suggested by intemperance, crime, the subordination of woman and other subjects of a similar character. The practical applications of religion are today of more importance than philosophical speculation. All the religions of the world are here, not to wrangle over the theological differences, or forms, or modes of worship, but to join hands in one grand, heroic effort for the uplifting of humanity.

We live in a humanitarian age when religionists and theologians are asking, not so much, how best to secure an interest in the real estate of the eternal city, as how they may make this earth habitable for God's children. Not how they may appease the wrath of an offended Deity and purchase their own personal salvation hereafter, but how they can bless their fellow men, here and now. "If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen?"

The cause and cure of crime is one of the most important questions that can engage the attention of theologian, philanthropist or statesman. In the complex society of modern times, crimes are multiplied, appearing in new forms and disguised and concealed by the methods which our larger knowledge and many inventions make possible.

In our country, where are gathered a great variety of people representing all nations, customs and languages, society is necessarily heterogeneous; and in the conflict of interests the greed of gain is awakened and angry passions are aroused; in the mad rush for the wealth of the world every man is striving to be foremost; rivalry and selfishness prompt to crime; opportunities for escape are many, and consequently violations of law are frequent, and, therefore, there is pressing need that we should consider what can be done to remedy

these evils, lessen crime, and out of these varied elements to present at last the perfected, well-rounded human character which shall combine all the best qualities of the various nations and people congregated here, while at the same time eliminating the vices and weakness of each one.

The causes usually given for crime are many, such as poverty, evil associations, intemperance, etc. But these are rather the occasions than the causes of criminal conduct. The true philosopher looks behind all these and finds inherited tendencies one of the most fruitful causes of crime. "The fathers and the mothers, too, have eaten sour grapes and the children's teeth are on edge."

It is not the intoxicating cup but the weak will which causes drunkenness; not the gold within easy reach but the avaricious mind which prompts to robbery; it is not the weakness of the victim, but the angry passions of the murderer which makes the blood flow. A careful study of the subject, by means of statistics, has shown that evil deeds, in a very large proportion of cases, can be traced back to the evil passions cherished by the immediate ancestors of the wrongdoer, and our means of tracing such connections are so limited that we really know but a small part of the whole truth.

A few years ago public attention was called to a widely circulated pamphlet which gave a history of the Jukes family, which for generations had been characterized by acts of lawlessness and crime; the taint seemed to extend to every ramification of the family, the awful record showing that out of many hundreds only one or two had escaped idiocy or criminality.

The story of Margaret, the mother of criminals, is familiar to all. Margaret was a poor, neglected, ignorant inmate of the almshouse in one of the counties in New York state; her progeny were found in the poorhouses and jails of that region for generations.

In a recent report of one of our great reformatories, the superintendent says: "The investigations and experience of the past year have served to strengthen the opinion that physical degeneracy is a common cause of criminal conduct," which statement confirms the theory that in the majority of cases the criminal is a man badly born. So true is it that in all the relations of life men are dependent upon other men, and each one is interested to have everybody else do right, especially his own ancestors!

Dipsomania is now almost universally recognized as an inheritance from the drinking habits of the past, and all the evil passions of men bear fruitage in after generations in various forms of crime.

Recently a man escaped from one of our state prisons by killing two of his guards; he had been charged with matricide and was convicted of murder committed in the most cruel and brutal manner and without any apparent motive. The crime attracted much attention from the fact that he had been reared with great care and tenderness by wise and good parents. At the time of his trial it was shown that the woman he had killed was not, as he had supposed, his own mother,

Evil Dispiri-
tions Hered-
itary.

but that his reputed parents had adopted him as an infant in a distant part of the country and had reared and educated him as their own child. Little was learned concerning his parentage except that his father was a murderer. Thus, in spite of education and circumstances, the inherent tendency to murder asserted itself and the crime of the father was repeated in the son.

Crime a Hereditary Tendency.

This is but one instance, but it is the type of many that are familiar to students of this subject, all showing that the criminal is often the victim of the mistakes, the evil passions, the crimes of those who went before. As the drinking habit results, in after generations, in epilepsy, insanity and various forms of nervous diseases, so other evil passions reappear in different guises and give birth to a great variety of crimes. What can we do to check this great tide of criminality which perpetuates itself thus from generation to generation, gathering ever new strength and force with time? How stop this supply of criminals?

There is but one answer, men must be better born, and that means that they must have better mothers. We are learning that not only the sins of the fathers, but the mistakes and unfortunate conditions of the mothers, bear terrible fruitage, even to the third and fourth generation. God has intrusted the mother with the awful responsibility of giving the first direction to human character.

In the long months which precede the birth of the young spirit what communion of angels may elevate and inspire her soul, thus giving the promise of the advent of a heavenly messenger who should proclaim peace on earth, good will to men! Or what demons of pride, avarice, jealousy may preside over the development of the new life sending forth upon earth an avenger, to lift his hand against every man, to blast the joys of life and to weigh like an incubus upon society! Woman becomes thus an architect of human life with all its possibilities of joy or sorrow, of virtue or vice, of victory or defeat, and it was because of this momentous mission that she was not only given joint dominion with man over the earth, but was made to be supreme in the home and in the marriage relation.

Woman Supreme in the Home.

Old and New Testament Scriptures alike announce the Divine fiat that man is to leave all things, his father and his mother if need be, and cleave unto his wife. His personal preferences, his ambitions, his business of the world, his early affections, all must be subordinate to this one great object of the marriage relation, the formation of noble human characters; and in this creative realm woman is to rule supreme; she must be the arbiter of the home, that in her divine work of molding character she may surround herself with such conditions, and win to herself such heavenly communions, that her children shall indeed be heirs of God bearing upon their foreheads the stamp of the divine.

When in some of our marriage ceremonies she is required to promise implicit obedience to her lord and master, and in so-called Christian states she is bound by law to work all her lifetime for board and clothes, it is evident that we are not fulfilling the Scriptural law. To wonder the world is cursed with cowards, idiots and criminals,

when the mothers of the race are in bondage. Only in an atmosphere of freedom can woman accomplish her grand destiny. Napoleon, on being asked what France most needed, replied, good mothers. What France, America and all lands need is a free motherhood. Helen Gardner well says: "Moral idiots, like Jesse Pomeroy and Reginald Berchall in life, Pecksniffs, Becky Sharps and Fred Harmons in fiction, will continue to cumber the earth as long as conditions continue to breed them." The race is stamped by its mothers, the fountain will not rise higher than its source, men will be no better than the mothers who bear them, and as woman is elevated, her mental vision enlarged, her true dignity established, will her sons go forth armed with a native power to uphold the right, trample out iniquity and overcome the world.

The battle for womanhood is the battle for the race; upon her dignity of character and position depends the future of humanity. We shall have taken the first and all-important step in doing away with crime and lessening the number of criminals when we have emancipated motherhood. The emancipation of women means society redeemed and humanity saved. With the elevation of women education will become more effective. Not only will children be better born, but there will be higher ideals, new incentives, and the whole scope of education and reform will be enlarged.

The Universalist church, which I have the honor to represent, stands for the humanitarian element in religion. It recognizes the Fatherhood of God and the brotherhood of man. We believe in a God who has made all things good and beautiful in their time and whose supreme and beneficent law will work out the final victory of the good. We believe that even the poorest, most ill-born, most mis-directed human being possesses capabilities of goodness which are in their nature divine and indestructible, and which must at last enable him, by God's grace, to rise above weakness and folly and sin, and to share in the inheritance of eternal life. We believe that love is the potent influence which shall at last win all souls to holiness and to God; love, exemplified and made effective through the life, the labors, the teachings, the death and resurrection of Jesus Christ, who came to be a propitiation for the sins of the whole world.

And, so believing, our church stands for those humane methods of dealing with the criminal, which, while protecting society, shall at the same time seek the reformation of the erring one.

Regarding human life as too sacred a gift to be placed in the hands of human courts, we oppose capital punishment and we make unceasing war upon such kinds of prison discipline as tend to harden and brutalize the criminal.

But while so few people believe in the possible salvation of the erring, while the spirit of true Christian love is still so rare and its intelligent application to the work of the world so little sought, how can officers be found to fitly manage such institutions and conduct them in the interest of the highest humanity? While our legislatures

The Worst
Susceptible of
Improvement.

are still so much imbued by the material and utilitarian spirit of previous ages of selfishness, how secure such laws as shall represent the philanthropy and the sympathy of a truly Christian people? We need, in dealing with these humanitarian questions, the mother's sympathy with her little ones. Mothers, who alone know at what great cost a human life has been given to the world, should help to make the laws which affect the condition and decide the earthly destiny of their children.

The Mothers
the Arbiters of
Destiny.

Our legislators have been so much occupied with questions of tariff and taxes, of silver and coinage and other pecuniary interests that they have, in a measure, neglected the higher objects of legislation, namely, the development of a redeemed and perfected humanity. When the mothers sit in council those subjects which affect the improvement of society, the protection of the weak, the education of the youth, the elimination of the unfortunate and dangerous classes, will be made prominent.

As in the sick room it is the mother's tender touch that soothes the child's pain and calls back the glow of health; so in this sin-sick world it must be the loving sympathy of mothers that shall win back the erring and restore them to mental health and moral beauty. It is the glory of Christianity that it has recognized and enthroned womanhood.

The great Master first revealed Himself as the Messiah to a woman. He wrought His first miracle at the command of a woman, and as a recognition of the supremacy of motherhood; He revealed the great truths that He came to bring to women, and He sent woman forth to proclaim the risen Lord, and so today He commands women to go abroad publishing the Gospel of a world's salvation. And shall men, churches or governments dare longer to prohibit women from obeying the command and fulfilling the divine decree? All reforms wait for woman's freedom. The only effectual remedy for crime is the enlightenment, independence and freedom of motherhood.



Religious State of Germany.

Paper by COUNT A. BERNSTORFF



SHALL try to give this short sketch as impartially as I can, though this is not easy for one who stands in the midst of the contests about which he is going to speak. Well meaning patriots who wish to stir up the activity of good men often give a pessimistic view of things; others who wish to show off their country will give a too favorable coloring of the state of things. I mean only to say what is true. There is no necessity to give any coloring. Things are bad enough without being exaggerated, but there is also sufficient good to mention without being obliged to add to the truth.

It may truly be said that Germany is a country where spiritual problems are fought out. I feel happy to belong to such a country and to be able to take an active share in those struggles. In order to understand the present condition of Germany we must go back to some point in history which gave a turning to affairs, and which forms even now the basis on which religious life has developed. The first is the Reformation. Germany is emphatically the land of the Reformation, by which, of course, I don't mean to say that all Germany is Protestant. Oh, no. The reformation has divided Germany into two hostile camps. It has been the source of many political and religious difficulties. Yet we praise God's name for it. The Reformation luckily had no political sides, it was a purely religious act.

Luther sought peace with God for his own soul, and all the acts of penance could not satisfy the yearning of his heart. It was only when he got to read a Bible—these bound teachers—and when he found in it that the just shall live by faith, that he found the peace with God which his heart was yearning after, through the two great principles of the Reformation—that the Bible is the only and all sufficient source of truth, and that man is saved without his merits by faith in the clearing blood of Christ. However, the mere intellectual truth alone does not suffice. We must therefore consider the feeling of

Spiritual
Problems.

the masses during the early part of the eighteenth century as the second turning point.

The Wars of
Liberty.

Protestantism revived, but only in form; unbelief carried the day. The great minds of the last century failed to see the truth of revelation. This is to a great extent due to the fact that the repression of orthodox truths had turned into enemies scholars who found a pleasure in quarreling on points of minor interest. The revival in religion began in what we call the wars of liberty. When the great Napoleon wanted to stamp Prussia out of the map of Europe, when the whole nation rose to defend its national independence, men were turned out to seek God in prayer; and since that day earnest, liberal Christianity has made its way again in Germany. National differences seemed of comparatively small value at that time, and King Frederick William III, of Prussia, combined in his religion the union of the Lutheran and the Calvinist churches into one church, which he called Evangelical. Such a measure would be impossible now; but in those times of unbelief people had ceased to attach any value to differences in doctrine, and the new revival was also spiritual, not ecclesiastical. Those who began to love their Saviour gladly joined those whom they found similarly affected, without asking to what church they belonged.

The increase of religious convictions, however, also increased the opposition of special doctrines. The old feud between Lutherans and Calvinists began with renewed strength, and the friendly relations between Protestants and Catholics made way to a sharp antagonism. About half a century later the revolution of 1848 opened the eyes of many Christians to the unsatisfactory state of many things and the numerous works of home missions began about that time. Finally, in 1873, the organization of a synodal constitution for the Protestant church brought a new element into our religious life. Excuse me having begun with this historical introduction. The present is always in many respects the child of the past, and I thought it would help to ascertain the present.

Protestants
and Catholics.

The division of Germany into a Catholic and Protestant population still exists in all its force. I am a poor judge of the inner life of the Catholic church, but I must say that she has greatly consolidated herself. Unhappy measures of our government to repress her influence, which were in force in 1873, have only served to increase her power. With her strong discipline on the power she wields over the people through the confessional, with the assistance of a numerous political party that represents her interests in Parliament, she undoubtedly has a large influence. But, on the other side, this has also helped much to arouse the Protestant feeling of the nation; a large Protestant association for the protection of Protestant interests is gaining new adherents every day. The commemoration of the Lutheran jubilee in 1883 has deeply stirred the heart of the nation, and the day will not easily be forgotten when, the 31st of last October, the emperor, with most of the German princes and representatives of the queen of Great Britain and of the king of Sweden and Denmark, of the queen of the Netherlands, assisted

at the reopening of the beautifully restored church of Wittemberg, and publicly declared their adherence to the doctrines of the Reformation.

With Protestantism, the old feud between Lutherans and Calvinists has made way to problems of greater importance. If I speak of the development of Protestantism, I can only speak of the national or state churches. The free churches, Methodists, Baptists, Mennonites, even the highly honored body of the Moravian brethren and the Lutherans in Prussia, do a good work for the saving of individual souls, and, weighed in the balance of heaven, this work will not be accounted lightly, but their numbers are small and their influence in the national life of Germany is smaller still. The great struggle and problems of the day are fought out within the national churches, and this is not only true, is voluntary conviction in the press and by similar means, but also is the official battle-ground provided in the synod. Our churches have their own voice ever in public life, and the very abuse, heaped on the general synod of Prussia, for her clear testimony of the old truths of the Gospel, is a sure sign of her influence.

At first a number of persons were elected into the synod only because they were expected to make opposition to the clergy, but this is long past. Even the Berlin synod has a majority which holds in part the doctrines of Christianity, and, since this is the case, she has a noble work to do with the spiritual wants of our large metropolis. A large party of our church is striving at a greater independence from the state. We deny not that we have entered with mighty adversaries, but we are prepared for the struggle. The socialist movement spreads utter atheism among the working classes. Perhaps it has never before been uttered with such emphasis that there is no God. But often all this is only the case among the neglected masses of our large cities. In the country even the leaders of social democracy restrain from saying anything against religion because they know that it would compromise their cause.

(Church and State.

We have men who want to form a new religion, or a moral society without religion, but the so-called ethical movement found but few adherents. A lieutenant-colonel left the army to work for a colorless Christianity, in which everybody might go in; but his followers are not many. All these more negative forms of religious beliefs meet with loud applause at first, but very few join them actively. Where there is real religious work one turns to the old Bible.

Ethical Movement.

The greatest danger we are under is perhaps a new critical school of theology. The lately deceased Professor Rietschl has introduced a new system superior to the old rationalism, eminently clever, yet dangerous. Biblical terms are used, but another meaning given to them. In this theology Christ is not pre-existent from all eternity, but only a man in whom divine life has come to its highest development; the great fact of redemption only symbols; prayer is some way only a gymnastic exercise of the soul, helpful as such to him who prays, but not heard in heaven. Numerous students are under the charm of this school, and many people think that it will soon have possession of all our pulpits.

I do not share their fear. There are too many forces of divine help in our congregations now to render this possible, and to these forces I must lastly refer. We have faithful preaching in many of our churches, and where the Gospel is preached in power and in truth the churches are not empty. We have an honest fight for the truth in our synods. Even in the capital the orthodox Christians have rallied to gain the victory and they carried the day.

We have the great organizations of home mission work, deaconesses' institutions, reformatories, workingmen's city missions and so forth. These are only examples.

The Religious Press. We have a large religious press. The sermons published by the Berlin city mission are spread in one hundred and twelve thousand copies every week. A great number of so-called Sunday papers, that is, not political papers, which appear on Sunday, but small religious periodicals, which give good religious reading to the people, are circulated, besides the sermons, to a great extent by voluntary helpers. We are making way to a better observation of the Lord's day. The new law on the social question has closed our shops on Sunday, and the complaints raised against this measure at first soon made way to a sense of gratitude for the freedom to weary people who have hard work during the week,

Aggressive Christianity. Our emperor and empress have given a powerful stimulus to the building of new churches. The empress tries to stimulate the ladies to more of what you call woman's work, and a society of three thousand women in Berlin last winter shows that her call was not in vain. We have altogether learned a great deal more of aggressive Christianity. Our Sunday-schools have nearly doubled in the last three years. The institute founded for training evangelists has been removed to Barmes, where it works more efficiently. Lay work, unknown in former generations, quietly but steadily gains ground. I could mention a number of eminent laymen who no longer object to presenting the Gospel publicly. We are not afraid for the cause of believing evangelical Christianity in Germany; it is more a power now than it ever was, though, of course, in every land and at all times only a minority truly and fully experience the depths of religious feeling.

I did not mention the last Jewish movement, because I hold it to be purely political, not religious. It is one of the things that we have to contend with, but a beginning has been made. There is much darkness in Germany, but there is also much light. May God grant that the light increase.

Christianity and the Negro.

Address by BISHOP B. W. ARNETT, D. D., of the African M. E. Church.



WE have gathered from the east, from the west, from the north, from the south this day to celebrate the triumph of human freedom on the American continent. For there is not one slave within all of our borders. There is no master. From Huron's lordly flood to where the venturesome Magellan passed from sea to sea in the south, every man is free, owning no master save his own free will on earth and his God in heaven.

The greatest of all things created, visible or invisible, that we know of, is man. He is the greatest mystery of creation. The world was made for him. The ultimate design of God cannot be fully comprehended until we see the dust standing erect in the form of man, with body, soul and spirit; a compound of matter and mind, material and immaterial, and a mortal and an immortal being, the master of the realm of thought.

I congratulate the representatives of all nations of the earth who have assembled in this hall this day—a day around which clusters so much history, so much hope, and so much liberty. We have met for the first time since the children of Noah were scattered on the plains of Shinar. The parliament at Shinar plotted treason against the divine command and Providence; inaugurated a rebellion against heaven; their tongues were confused and they were banished until this day; in fact, this is the adjourned meeting, from Shinar to Chicago. They met to show their disloyalty to God; we have met to discuss the subjects which are ultimately connected with our present happiness and the future prosperity of our race and country.

The evolution in the religious thought of the world has enabled us to assemble in one place and of one accord, to compare notes, to

To Examine
the Truth.

examine the truth, in order that our faith might be strengthened, and our hopes brightened, and our love increased toward the fundamental truths of each of our religions. We are to make a report of the battles fought, of the victories won in search after truth. Also to report the discoveries made in the investigation of the material world and in the realms of mind and thought, and to give the latest conclusions of philosophy about the relations of God, man, and the world. In fact, we are to see whether the fundamental truth of philosophy is not the same as the fundamental truth of theology, which is God. It has been said that philosophy searches for, but religion reveals God. Our duty will be to show that revealed religion is superior to natural religion in giving us a true knowledge, the new and true conception of God; His nature, His attributes, communicable and uncommunicable; His relation to the physical, moral and mental world, as the Creator, Preserver and Governor.

Two Revel-
ations of God.

But there are two revelations of God—the one written and the other unwritten. The unwritten revelation of God is nature, from whose forms of matter and systems of operating forces flash the suggestions of infinite power, goodness and wisdom. The Bible is the written revelation of God, and is open to the gaze of man and subject to interpretation. It contains truths which are subject to explanation. The theologian is the interpreter, not alone of the Bible, but also of nature and Providence. He is to interrogate nature and to give her answers according to the rules of reason and science. He is to interrogate the truths as found in Revelation and explain them in the light of the church of God.

One of the Le-
gitimate Sons
of His Fa-
ther.

The Negro is older than Christianity, as old as man, for he is one of the legitimate sons of his father and grandfather. In some way or other he has been connected with the history of every age and every work, so that no history of the past is complete without some reference to the Negro or his home, Africa, whose soil has been abundantly fruitful in some of the best and many of the worst of human productions.

The Negro's home, Africa, was the home of Dido, of Hannibal; the scene of Scipio's triumphs and Jugurtha's crimes; it also has been the home of scholars, of philosophers, of theologians, of statesmen and of soldiers. It was the cradle of art and of science. In the first days of Christianity it contributed more than its proportion of the early agents of the propagators of the new religion. Luke, the beloved physician, was from Cyrene, an African by birth, if not by blood. Lucius, of Cyrene, was one of the first teachers of Christianity and was from Africa. Simon, the father of Rufus and Alexander, was a Cyrenian. It was this black man, a native of an African city, who became the cross-bearer of the Son of God on his way to Calvary.

Africa, having contributed either by birth or blood to the establishment of the religion of Christ upon earth, certainly her sons and daughters ought to be permitted to enjoy the blessings purchased with so much sorrow, suffering and tears. Among the early teachers of



Bishop B. W. Arnett, D. D., Wilberforce, Ohio.



Antioch was one Simon, who was called Niger. Thus we have, at least, one evangelist and four of the early teachers of Christianity who were Africans.

We do fervently pray and earnestly hope that the meeting held this day will start a wave of influences that will change some of the Christians of this land in favor of the brotherhood of man, and from this time forward they will accord to us that which we receive in every land except this "land of the free and home of the brave."

Life, Liberty
and Happiness.

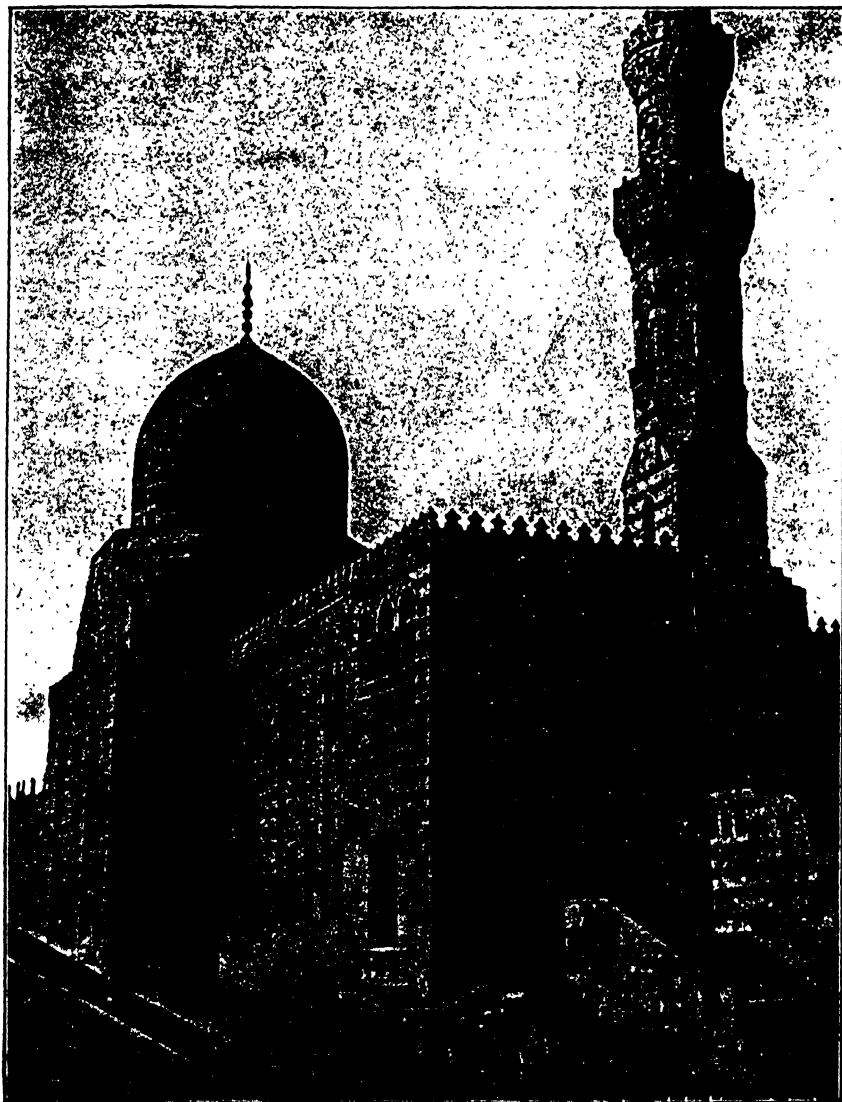
All we ask is the right of an American citizen; the right to life, liberty and happiness, and that be given us the right and privileges that belong to every citizen of a Christian commonwealth. It is not pity we ask for, but justice; it is not help, but a fair chance; we ask not to be carried, but to be given an opportunity to walk, run or stand alone in our own strength, or to fall in our own weakness; we are not begging for bread, but for an opportunity to earn bread for our wives and children; treat us not as wards of a nation nor as objects of pity, but treat us as American citizens, as Christian men and women; do not chain your doors and bar your windows and deny us a place in society, but give us the place that our intelligence, our virtue, our industry and our courage entitle us to. "But admit none but the worthy and well qualified."

Sample of the
Christian Negro.

When you look for a sample of the Christian Negro, do not go to the depot of some southern town, or the Hell's Half Acre of some city, or to the poorhouse, or jail or penitentiary. You won't find the model Negro there; he has moved from such places thirty years ago. It is possible to find some of his children still lingering about the old homestead, but the Christian and model Negro is living in the city of industry and thrift, and in the cottage of comfort and ease, which he has dedicated to religion, morality and education, and morning and evening the passer-by may hear music from the piano or organ of "Home, Sweet Home," the dearest spot on earth.

The Slave
Trade.

We speak not thus in anger, but in words of truth and soberness. We know what has been done in the name of Christianity, in the name of religion, in the name of God. We were stolen from our native land in the name of religion, chained as captives and brought to this continent in the name of the liberty of the Gospel; they bound our limbs with fetters in the name of the Nazarene in order to save our souls; they sold us to teach the principles of religion; they sealed the Bible to increase our faith in God; pious prayers were offered for those who chained our fathers, who stole our mothers, who sold our brothers for paltry gold, all in the name of Christianity, to save our poor souls. When the price of flesh went down the interest in our souls became small; when the slave trade was abolished by the strong hand of true Christianity, then false Christianity had no interest in our souls at all. Christianity has always had some strong friends for the negro in the south and in the north; men who stood by him under all circumstances.



Mosque of Kaid Bey.

Christian Evangelism in America.

Address by REV. JAMES BRAND, of Oberlin, Ohio.



THE GREAT
AWAKENING.

CHRISTIAN Evangelism is the preaching or promulgation of the Gospel of Christ. But this is too general for our present purpose. The word must be used here in a more restricted sense. I must avoid narrowing my theme to simply the work of itinerant evangelists on the one hand and widening it to the general preaching of Christian truth on the other. My purpose is to examine the place and influence in the development of American Christianity of special evangelistic movements which have appeared from time to time in our history. The theme will thus cover what we are accustomed to call general revivals or special Pentecostal seasons in the progress of Christ's kingdom.

The first century of religious history in this country was largely devoted to church polity and the relation of religion to the state. Spiritually it was a rather barren period. There had been some revivals from 1670 to 1712, but they were local and limited in extent. The first great movement which really molded American Christianity was in 1740-1760, called "The Great Awakening," under the leadership of Jonathan Edwards Whitefield, Wesley and the Tennants, of New Jersey. This movement was probably the most influential force which has ever acted upon the development of the Christian religion since the Protestant reformation. In 1740 the population of New England was not more than 250,000, and in all the colonies about 2,000,000. Yet it is estimated that more than 50,000 persons were converted to Christ in that revival—a far greater proportion than at any other period of our history. This movement overthrew the so-called "half way covenant," a pernicious system which had filled both the churches and pulpits with unconverted men. In 1740 men without any pretense of piety studied theology, and "if neither heretical or openly immoral were ordained to the ministry," and multitudes of men were received to church membership without any claim to Christian life.

The great awakening reversed that state of things. Students of theology were converted in great numbers, and prominent men to the number of twenty, who had been long in the pulpits in and about Boston, regarded George Whitefield as the means, under God, of their conversion to Christ. This revival was not confined to New England or to any one body of Christians. All denominations in New York, Pennsylvania, New Jersey and the south were equally blessed. The movement awakened the public mind more fully to the claims of home missions, especially among the Indians. It likewise gave a great impulse to Christian education. The founding of Princeton college was one of the direct fruits. Dartmouth college, founded in 1769, also sprang from the same impulse. The proposition that in the preaching of the Gospel the distinction should be maintained between the regenerate and unregenerate, and that the church must be composed of converted souls only, has been accepted by substantially all evangelical denominations since that time. The great doctrines made especially prominent in this religious movement were those required to meet the peculiar circumstances of the times, viz., the sinfulness of sin, the necessity of conversion and justification by faith in Christ alone. These doctrines were the mighty forces wielded by the leaders of that time, and resulted in the recasting of the religious opinions of the eighteenth century.

Necessity of
Conversion.

The second general evangelistic movement, 1797-1810, generally called the revival of 1800, was hardly less important as a factor in our Christian life than its predecessor. It, too, followed a period of formalism and religious barrenness. It was the epoch of French infidelity and of Paine's "Age of Reason," from which this revival emancipated America while France was left a spiritual wreck. Up to this time almost nothing had been done in the line of foreign missions, and there were hardly any permanent institutions of a national character for the spread of the Gospel apart from the churches and three or four colleges. From this movement sprang, as by magic, nearly all the great national religious institutions of today. The "Plan of Union" in 1801 to evangelize New Connecticut—Andover Seminary in 1808 to provide trained pastors; the American Board, representing two or three denominations, in 1801; the American Baptist Missionary Union, in 1814; the American Education Society, in 1815; the Methodist Episcopal Missionary Society, in 1819; the Yale Theological Department, in 1822; American Temperance Society, in 1826; American Home Missionary Society, in 1830; East Windsor Theological Seminary, in 1833. Here, again, all religious bodies were equally enriched and enlarged by the stupendous impulse given to religious thought and activity by this revival. The leading characteristic of this movement, so far as doctrines were concerned, was the sovereignty of God. The success of the colonies in the Revolutionary war, the establishment of national independence, the awakening forces of material and industrial development, together with the prevailing rationalistic and atheistic influence of France, had produced a spirit of pride and self-sufficiency which was hostile to the

Revival of 1800.

authority of God, and, of course, antagonistic to the Gospel. To meet this state of the public mind, evangelistic leaders were naturally led to lay special emphasis upon the absolute and eternal dominion of God, as the infinitely wise and benevolent Ruler of the universe, and man as His subject, fallen, dependent, guilty, to whom pardon was offered. Here was found the divine corrective of the perils which were threatening to overwhelm the country in barren and self-destructive materialism.

The Third
Great Move-
ment.

The third great movement was in 1830-1840. The tendency of the human mind is to grasp certain truths which have proved specially effective in one set of circumstances and press them into service under different circumstances, to the neglect of other truths. Thus the severity of God, which had needed such peculiar emphasis in 1800, came to be urged to the exclusion of those truths which touch the freedom and responsibility of man. When, therefore, this third revival period began, the truths most needed were the freedom of the will, the nature of the moral law, the ability and therefore the absolute obligation of man to obey God and make himself a new heart. Accordingly, these were the mighty weapons which were wielded by the great leaders, Finney, Nettleton, Albert Barnes and others, in the revival of that period. Thus a counter corrective was administered which tended not only to correct and convert vast multitudes of souls, but also to establish the scriptural balance of truth.

The Fourth
Pentecostal
Season.

The fourth pentecostal season, which may be called national in its scope, was in 1857-9. At that time inordinate worldliness, the passion for gain and luxury, had been taking possession of the people. The spirit of reckless speculation and other immoral methods of gratifying material ambition had overreached itself and plunged the nation into a financial panic. The Divine Spirit seized this state of things to convict men of their sins. The result was a great turning to God all over the land. In this awakening no great leaders seem to stand out pre-eminent. But the plain lessons of the revival are God's rebuke of worldliness, the fact that it is better to be righteous than to be rich, and that nations, like individuals, are in His hands.

Latest Evan-
gelistic Move-
ments.

The latest evangelistic movements which are meeting this new era and are destined to be as helpful to American Christianity as any preceding ones are those under the present leadership of men like Messrs. Moody and Mills and their confreres. These revivals, though perhaps lacking the tremendous seriousness and profundity of conviction which came from the Calvinist preachers dwelling on the nature and attributes of God, nevertheless exhibit a more truly balanced Gospel than any preceding ones. They announce pre-eminently a Gospel of hope. They emphasize the love of God, the sufficiency of Christ, the guilt and unreason of sin, the privilege of serving Christ and the duty of immediate surrender. If men said, "Is not the Gospel being outgrown?" They said, "No, that cannot be." If they said, "Is the doctrine broad enough and deep enough to lead the progress of the race in all stages of its development and be the text-book of religious teaching to the end of time?"

They said, "Yes." Why? Because Christ's teachings are based upon certain indestructible principles of human nature that never change. They are based upon the moral sentiment of the soul.

I have spoken of these general revivals as evangelistic movements. It must not be inferred, however, that they are merely human undertakings. They originate with the Spirit of God. Leading men, whether as general evangelists or evangelistic pastors, were moved by the Divine Spirit to yearn for the deepening of religious life and the conversion of the multitudes. As of old God from time to time chooses Him a Moses, fits him for his work and gives him a message. This divine superintendence, rather than any human sagacity, explains the peculiar types of truth and the special adaptations of doctrines to the circumstances at different stages of our national life, to meet the peculiar perils or tendencies of such times. This only proves that Christ is the head of His church and does not abandon it to the discretion of any set of men.

Moved by the
Divine Spirit.

The Scripture truths which have been specially instrumental in these great spiritual awakenings, perhaps, should have a more specific consideration. Manifestly, no one school of theology can claim pre-eminence. Calvinism, old school and new school on the one hand, and Arminianism on the other, have been alike blessed at different times in the conversion of souls. The earlier evangelists dwelt upon the nature and attributes of the Divine Being. They preached the utter depravity of man, the unspeakable guilt of sin, the infinite doom of final impenitence. They said, "Nothing but eternal woe is possible to one who will not come into harmony with God." This was not to frighten men into religion, but as a philosophical fact in the nature of things. It was to arouse them out of deadly apathy to rational concern as to their spiritual condition, and it was effective. Whitefield's great topic was, "The Necessity of the New Birth," because this was a neglected truth. It was said at the time that Whitefield had "infatuated the multitude with his doctrine of regeneration, and free grace, and conversion, all of which was repugnant to common sense."

The Scripture
Truths

There can be no doubt that this form of evangelism we are considering has had a very helpful influence upon the development of our American Christian life. Yet it must be said in conclusion, that these powers of evangelism are liable to be attended by one serious peril. Some churches have been led by them to depend almost together upon outside evangelists and general movements for the winning and gathering of souls, rather than upon the regular work of the settled pastor and the ordinary services of consecrated church members. In such cases church work becomes spasmodic, and the preaching of the pastor has often become educational instead of being also distinctively evangelistic. This dependence of a church upon great periodical movements and help for the conversion of souls in its own vicinity, is not, of course, a necessary result of general revivals, but it is an evil which is liable to follow. To guard against the evil two things are essential:

Serious Peril.

Mission of the
Local Church.

First. A higher conception of the mission of the local church. The fact should never be lost sight of, that the local church itself is, after all, the responsible body for the evangelization of its own vicinity. I would be the last to disparage outside evangelists, but it is manifestly not God's design that churches should depend upon any great combined movement. They are to depend rather upon the Christ-likeness of their own membership and the evangelistic preaching of their pastors. The true aggressive, soul-reviving power under God for any community is the real people of God in that community, if there are any. More stress must be laid upon consecrated church membership.

A New Evan-
gelistic Min-
istry.

Second. A new evangelistic ministry. That means men in the pulpits, men impressed with the infinitely practical reach of their work, the awful responsibility of their position, and their utter dependence upon the Holy Spirit. It means men closeted more with God. An hour with Him is worth a week among the people. We must get ourselves under the burden of those views of mankind which weighed upon the soul of Christ and led Him to the cross; those great truths which underlie God's government, which undergird the Christian's hope, which appeal to the sinner's reason and intensify his rational fears.

Perhaps the supreme suggestion of the whole subject for this rushing, conceited, self-asserting, money-grasping, law-defying, Sabbath-desecrating, contract-breaking, rationalistic age is, that we are to return to the profound preaching of the sovereignty of God.



International Arbitration.

Paper by THOMAS J. SEMMES, of Louisiana.



URING six and a half centuries, from Numa to Augustus, the temple of Janus was closed only six years. Roman civilization is characterized by a disdain of human life, until it became a sanguinary thirst. It was for them a joy to cause the death of others. Hence their hatred to the Christian religion, although so indifferent to all religion; the manner in which the Christians regarded things, human and Divine, was essentially opposed to the Roman view and inspired a profound antipathy. It is no doubt true that in proportion as the intellectual faculties developed men learned to appreciate their superiority over the material element. But intellectual development of itself does not weaken the influence of the body on the soul; it only im-

presses on the passions more refined tendencies. It stimulates generous emotions, such as the love of glory and patriotism; it excites in the egotist the thirst for riches and honors. This is the reason why the military spirit is manifested even in an advanced state of civilization; the worship of force is established under the name of glory or patriotism. These are only names for Jupiter and Hercules—the object of the worship is the same.

In the beginning of Roman domination international law had no real existence; the Roman world was in fact a federation of peoples, under the same ruler as sovereign arbitrator; the allies and confederates of Rome were subjects who preserved the appearance of liberty. This union of states did not resemble the society of free and equal states, like that of modern times; it was a society of states, equally subject to Roman power, though the forms of subjection were different. At a later period appearances were abandoned; the territories of allies, confederates and kings were divided into Roman provinces, subject to the imperial power. Then came Christ, who, uniting in His

Federation of
the Peoples.

person God and man, revealed to the world the doctrine of charity and the liberty of man.

The church alone, in the midst of this world of desolation, was completely and powerfully organized. The various states, conscious of their weakness, voluntarily sought pontifical interventions until the pontifical tribunal became the resort of peoples and princes for the settlement of their controversies on principles of equity and justice. The oldest treaty now on record made by an English king with a foreign power was arranged by Pope John XV, A. D. 1002, and drawn up in his name. In 1298 Boniface VIII acted as arbitrator between Phil Bel and Edward I.

Condition of
Society
Changed.

Since the French revolution the condition of society has changed; slavery has been abolished throughout Christendom; the liberty as well as the equal spiritual value of all men is established, the dignity of labor is recognized and a new society, commercial and industrial, has been born which teaches that the earth is only fertilized by the dews of sweat, that work is not a malediction, but a re-habilitation; that the earth is only truly cursed by Cain, to whom "God said she shall refuse her fruits to thy labor."

This society, notwithstanding the philosophies of the age, is fundamentally Christian, not pagan, for paganism defined force, duty, pleasure, and it believed the unfortunate deserved the anger of God.

This society believed that Jesus came to solve the problem of the misery of the poor and wished to solve it by voluntary poverty and the rehabilitation of labor.

With treaties of arbitration commences the judicial status of nations, and statesmen think that international wars will disappear before the arbitration tribunal, before a more advanced civilization. In 1883 the senate of the United States voted in favor of inserting in our treaties an arbitration clause, the arbitrators to consist of eminent jurist consults not engaged in politics. President Grant, in his message to congress in 1873, mystically said: "I am disposed to believe that the Author of the universe is preparing the world to become a single nation speaking the same language, which will hereafter render armies and navies superfluous." In 1874 the congress by a joint resolution declared that the people of the United States recommend that an arbitration tribunal be constituted in place of war, and the President was authorized to open negotiations for the establishment of a system of international rules for the settlement of controversies without resort to war. In December, 1882, President Arthur announced in his message to congress that he was ready to participate in any measure tending "to guarantee peace on earth." The United States in many instances has added example to precept. During the present century the United States, since 1818, has settled by arbitration all of its controversies with foreign nations. The differences with England as to the interpretation of the treaty of Ghent were amicably settled.

The Bering Sea controversy with England, settled a few weeks

ago by arbitration in Paris, brings to the mind the interesting fact that during the century from 1793 to 1893 there have been fifty-eight international arbitrations, and the advance of public opinion toward that mode of settling national controversies may be measured by the gradual increase of arbitrations during the course of the century. From 1793 to 1848, a period of fifty five years, there were nine arbitrations; there were fifteen from 1848 to 1870, a period of twenty-two years; there were fourteen from 1870 to 1880, and twenty from 1880 to 1893. The United States and other American states were interested in thirteen of these arbitrations; the United States, other American states, and European nations were interested in twenty-three. Asiatic and African states were interested in three, and European nations only were interested in eighteen.

Bering Sea
Controversy.

The most celebrated, the most delicate and the most difficult arbitration of the century, is that which at Geneva adjudicated the claims of the United States against Great Britain, for non-conformance of its duty as a neutral during the late Civil war. The most interesting arbitration of the century was that in which the highest representative of moral force in the world was accepted in 1885 by the apologist of material force to mediate between Germany and Spain. Leo XIII revived the role of the Popes in the Middle Ages. The sensibilities of both nations had been intensely excited by events at the Carolines and at Madrid; under these circumstances the acceptance of mediation by Spanish pride and German pride forces us to acknowledge, says Frederick Papy, "that the spirit of peace has made progress in the public conscience and in the intelligence of governments."

Peace leagues and international conferences, and associations for the advancement of social science, have for over thirty years endeavored to elaborate an international code with organized arbitration. The French opened to the world the Suez canal by an analagous phenomenon. Laborers group themselves into unions and hold their international congresses, and substitute the patriotism of class for the patriotism of peoples, and form, as it were, a state in the midst of nations. They see what science has accomplished, that its instruments, like weavers' shuttles, weave the bond of friendship between the nations. Its vessels and its railways transport with extraordinary velocity men and merchandise from one extremity of the earth to the other. Its wires, transmitting human speech, bind together cities and villages; its explorers renew geography and open new continents to the activity and ambition of the older nations. This economical solidarity suggests success in formulating some plan for reorganizing a permanent judicial tribunal of arbitration.

No one wishes to consolidate all nations into one and establish a universal empire, the ideal state of the humanitarians; for nations are moral persons and are part of humanity, and, as such, they assume reciprocal obligations which constitute national right. A nation is an organism created by language, by tradition, by history and the will of those who compose it; hence all countries are equal and have an equal

right to inviolability. There may be some countries of large and some of small territories; but these are not large or small countries, because as nations they are equal, and each one is the work of man which man should respect. The existence of these organisms is necessary to the welfare of mankind.

Obstacles to
an international
code.

The obstacles to an international code are not insurmountable, but the assent of nations to the establishment of a permanent tribunal of arbitration depends upon the practicability of so organizing it as to secure impartiality. Many suggestions have been made by the wise and the learned, by philosophers, statesmen and philanthropists, but none seems to be free from objection. In despair the eyes of some are fixed on the pope. David Urquard, a Protestant English diplomat, in 1869, made an eloquent appeal to Pius IX. Jules La Cointa, a jurist of high authority, in his introduction to the recent work of Count Kamarowski, entitled "The International Tribunal," makes an interesting quotation from the *Spectator* and *English Review*, in which the writer says:

"Humanity is in search of an arbitrator whose impartiality is indisputable. In many respects the pope is by position designed for this office. He occupies a rank which permits monarchs as well as republics to have recourse to him without sacrifice of dignity. As a consequence of his mission the pope is not only impartial between all nations, but he is at such a degree of elevation that their differences are imperceptible to him. The difficulty about religion is becoming weaker every day. No country can have stronger prejudices on this subject than Germany, yet Prince Bismarck has consented to apply to the head of the Roman church. Evidently the Carolines are of little importance to Prince Bismarck, but the fact that the most haughty statesman of Europe recognizes, in the face of the world, that he can without loss of dignity submit his conduct in an international affair to the judgment of the pope, is an extraordinary proof that the pope still occupies an exceptional position in our skeptical modern world."

Position of
the Pope.

Why should not the exceptional position of the pope be utilized by the nations of the world? He is the highest representative of moral force on earth; over two hundred millions of Christians scattered throughout all nations stand at his back, with a moral power which no other human being can command; no longer a temporal sovereign, the ambition of hegemony cannot affect his judgment; religion and state are practically disassociated throughout Christendom so that in matters of religion all are free to follow the dictates of conscience without fear of the civil power, and therefore political motives cannot disturb his equilibrium; provision could be made for the exceptional controversies to which his native country might be a party.

"In the next war armies will not be confronted, but nations and the conquerors, exhausted by their victories, will contrive to forever extinguish in the conquered the idea of revenge; hence Europe hesitates at the perspective of this supreme shock, and in the year 1891 one of Italy's statesmen, in a public discourse, gave warning to his countrymen that the certainty of victory and the certainty of acquiring glory would not compensate for the infinite injury of the disastrous conflict.



W. T. Stead, London, Eng.

The Civic Church.

Paper by W. T. STEAD, of London.



GENERAL Idea of the Civic church. The fundamental idea of the Civic church is that of the intelligent and fraternal co-operation of all those who are in earnest about making men and things somewhat better than they are today. Men and things, individually and collectively, are far short of what they ought to be, and all those who, seeing this, are exerting themselves in order to make them better, ought to be enrolled in the Civic church. From the pale of its communion no man or woman is excluded because of speculative differences of opinion upon questions which do not affect practical co-operation.

The World
Has to Be
Saved.

The world has to be saved, and the number of those who will exert themselves in the work of its salvation is not so great that we can afford to refuse the co-operation of any willing worker because he cannot pronounce our shibboleth. An atheist of the type say of John Morley would no more be excluded from the Civic church because of his inability to reconcile reason and revelation than you would turn a red-haired man out of a lifeboat crew. For the basis of the fellowship of the members of the Civic church is their willingness to serve their fellow men, and he is the best Civic churchman who devotes himself most loyally, most utterly, and most lovingly to work out the salvation of the whole community.

Here let me at the very outset forestall one common misconception. There is nothing in the idea of the Civic church that is hostile to the existence and prosperity of all the existing churches. It presupposes the existence of such organizations, each of which is doing necessary work that is more efficiently done by small groups acting independently than by a wider federation acting over a broader area. The idea of any antagonism between the Civic church and the innumerable religious societies already existing is as absurd as the notion of an antagonism between the main drain of the city and the

wash-hand basin of the individual citizen. The main drain is the necessary complement of the wash-hand basin, but its construction does not imply any slight upon the ancient and useful habit of each man washing his own face. He can do that best himself, although the community as a whole has to help him to get rid of his dirty water. So for the salvation of the individual soul our existing churches may be the best instrument, while for the redemption of the whole community the Civic church is still indispensable.

Object of the
Civic Church.

What is the objective of the Civic church? The restitution of human society, so as to establish a state of things that will minimize evil and achieve the greatest possible good for the greatest possible number. What is the enemy that has to be overcome? The selfishness which in one or other of its innumerable forms—either by indolence, indifference or downright wrongdoing—creates a state of things which renders it difficult to do right and easy to do wrong.

To a Christian such a church seems to be based upon the central principle of the Christian religion. To Christians who recognize that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him, all religions have within them something of God, all have something of help in them by which man is able to attain nearer to the divine, and all, therefore, have something to teach us as to how we can best accomplish the great work that lies before all religions, viz., how to remake man in the image of God. To a Christian that religion is the truest which helps most to make men like Jesus Christ.

The apostle says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." The Civic church accepts that principle and carries it out to its logical ultimate. Who are those who are in Christ Jesus? Those who conform to certain outward rites, call themselves by particular names, or worship according to a certain order? Not so. Those who are in Christ Jesus are those who have put on Christ, who are baptized with His spirit, who deny themselves to help those who need helping, who sacrifice their lives to save their fellowmen; in other words, those who take trouble to do good to others. And it is time they were gathered into a society which could act as an associated unit of organization for the realization of the ideal. The recognition of this wide brotherhood of all who take up their cross to follow Christ must necessarily precede the attempt to secure federated co-operation for the attainment of a common end. To take up your cross, what is that but to deny yourself, and to follow Christ—but to give up time, thought and energy to the service of your fellowmen? Those who do that, so far as they do that, constitute the church militant below which will constitute the church triumphant above. And the triumph of the church will be achieved the sooner the more readily the church militant below gets into line, recognizes its essential unity and employs its collective strength against the common foe.

Union, co-operation, concerted action—these are only possible on

the basis of federation. Gone forever are the days when any one church can hope to lord it over God's heritage. The Civic church is an attempt to get the undisciplined, scattered crowds into line. We are only waging a guerrilla warfare, where we might be carrying on a regular campaign. Differences of uniform or of accouterments are held to be sufficient to justify our standing aloof from each other, while the common enemy holds the field. Now, we ask, has the time not come when the attack on evil should be conducted with ordinary common sense?

There is no suggestion on the part of the advocates of the Civic church that a committee representing the various existing organizations for mending the world, the men and women who are willing to take trouble to do good to others, should supersede any existing institution. The Civic church comes into existence not to supersede, but rather to energize all the institutions that make for righteousness, to bring them into sympathetic communication the one with the other, and to adapt the sensible methods of municipal administration, with its accurate geographical demarcation and strict apportionment of responsibility, to the more spiritual work of the church.

The Civic church is the spiritual counterpart of the town council, representing the collective and corporate responsibility of all the citizens for the spiritual, moral and social welfare of the poorest and most neglected district within their borders. It is an attempt to organize the conscience of the community so as to bring the collective moral sentiment of the whole community to bear upon the problems which can only be solved by collective action. The work which lies before such a federative center is vast and varied. Vast and varied though it be, it is surprising how much of it is beyond dispute. Men may differ about original sin, they agree about the necessity of supplying pure water; they quarrel over apostolical succession, but they are at one as to the need for cleansing cess pools and flushing sewers. It is in the fruitful works of righteousness, in the practical realization of humanitarian ideals, that the reunion of Christendom, and not of Christendom only, is to be brought about.

Broadly speaking, the difference between the municipality and the Civic church is that one deals solely with the enforcement of such a minimum of coöperation as is laid down by act of parliament or congress, while the other seeks to secure conformity, not to the clauses of a law, but to the higher standard which is fixed by the realizable aspirations of mankind for a higher life and a more human, not to say divine, existence. The church lives forever in the realm of the ideal. She labors in the van of human progress, educating the community up to an ever-widening and expanding conception of social obligations. As soon as her educational work is complete she hands over to the state the performance of duties which formerly were exclusively discharged by the church. The relief of the poor, the establishment of hospitals, the opening of libraries, the education of the children—all these in former times were intrusted to the church. But as the church edu-

Spiritual
Counterpart of
the Town
Council.

cated the people, these duties were transferred one by one to the care of the state. The church did not, however, lose any of her responsibilities in regard to these matters, nor did the transfer of her obligations to the shoulders of rate-paid officials leave her with a corresponding lack of work to be performed. The duty of the church became indirect rather than direct. Instead of relieving the poor, teaching the young, caring for the sick, her duty was to see that the public bodies who had inherited the responsibilities were worthy of their position, and never fell below the standard either in morals, or in philanthropy which the church had attained. And in addition to the duties, which may be styled electoral, the church was at once confronted with a whole series of new obligations springing out of the advance made by the community in realizing a higher social ideal. The duty of the church is ever to be the pioneer of social progress, to be the educator of the moral sentiment, so as to render it possible to throw upon the whole community the duties which at first are necessarily borne exclusively by the elect few.

There is little doubt that in any English or American city the good people could rule if they would take as much trouble to organize and work for the victory of justice, honesty, purity and righteousness as the bad people take to secure the rule of the rum seller and the dust contractor. But where are they to find their organizing central point? They can only find it in the Civic church, the establishment of which in every community is indispensable, if the forces which make for righteousness and progress are to have their rightful ascendancy in the governance of our cities.

An Electoral
center.

The Civic church would of necessity become an electoral center, what may be described as a moral caucus, created for the purpose of making conscience supreme in the government of the affairs of the town.

First and foremost, the Civic church would, wherever it was powerful, render absolutely impossible the nomination of candidates notoriously dishonest and immoral.

Secondly, the Civic church, on the eve of every election, could and would stir up all the affiliated churches to appeal to the best citizens to regard the service of the municipality as a duty which they owe to God and man, and to all citizens to prepare for the ballot with a due sense of the religious responsibility of the exercise of citizenship. The Civic church could also bring almost irresistible pressure to bear to prevent the coercion, the corruption and the lying which are at present so often regarded as excusable, if not legitimate, methods of influencing elections.

Thirdly, there are always in all elections certain great moral issues upon which all good men agree of whatever party they may be. But as these issues seldom affect, except adversely, the pockets of wealthy and powerful interests, they are ignored. The Civic church would bring them to the front and keep them there. All that is needed is that the professedly religious men should be as resolute to pull the

wires for the kingdom of heaven as irreligious men are to roll logs for the benefit of the gaming hell or the gin shop.

II. Its Social Functions. The duty of the Civic church is to inspire and direct mankind in all matters pertaining to the right conduct of life, the amelioration of the condition of the people and the progressive development of a more perfect social system. Much of this work is no doubt performed already more or less imperfectly by existing organizations. But without reflecting in the least upon the zeal, intelligence and devotion of those who have borne the heat and labor of the day, is there one among the most earnest of the laborers who would not confess in the bitterness of his soul how often he was hampered and crippled in his best efforts by the absence of any general conception of the plan of operations and the difficulty of securing the co-operation of those who agree about the needs of this life, because they cannot agree about the number or shape of the steps that lead up to the portals of heaven?

Its Social
Functions.

The best way in which this truth can be brought out into clear relief is to take the life of man from the cradle to the grave, and in a rapid and necessarily most incomplete survey, to point out objects which command the undivided support of all men of all religions, and which, therefore, could be much more efficiently pursued in common or in concert than by the isolated and independent action of a multitude of small organizations. In making this survey I do not attempt to draw up any scheme of ideal perfection. I rigidly confine myself to noticing the best that has already been attained by the most advanced civilizations, or by the most progressive citizens. I frame my Civic church programme strictly on the principle of leveling up. What the most forward have already attained can be in time attained by the most backward. It is all a question of the rate of progress. That rate is likely to be accelerated by nothing so much as by displaying before the eyes of the laggards in the rear a bird's-eye view of the positions occupied in advance by the pioneers of the race. Hence I claim no originality for the programme of the Civic church. Absolute originality is not for federations, which of necessity must not advance beyond the solid ground of verified experiment and ascertained fact. As the Civic church is in advance of the state, so the individual reformer is ever in advance of the Civic church. The heretic always leads the van. What the Civic church can do is to generalize for the benefit of all the advantages which have hitherto been confined to the few.

I begin with the infant; everything begins with the infant. And the Civic church begins with the infant before his birth. The first doctrine of the Civic church, as I conceive it, is an urgent insistence upon the infinite responsibility of parentage, and especially of paternity. Every child has a right to be well born of healthy parents with legitimate status, and no child ought to be born into the world unless his parents have the means and the opportunity to provide him adequately with food, clothing, shelter and education.

When the child comes to the birth, there is at every step need for

the watchful care of the church. The question of foundling hospitals is one on which much may be said. If the great evil of the advent of unwanted children were seriously grappled with, need for such institutions would dwindle to a minimum. At present, with the subject ignored by the churches, the community that closes the foundling hospital with one hand opens the murderous baby farm with the other.

When the child is born it needs nourishment, and the supply of good milk cheap is one of the first necessities of its existence. I well remember Thomas Carlyle speaking to me with much sad bitterness of the change that had come over the rural districts of Scotland in his lifetime. "Nowadays," he said, "the poor bairns cannot get a sup of milk to their porridge. The whole of the milk is sent off to town, and the laborer's child gets none. The result is that they are brought up on slops, and the breed decays." A little thought might have secured the peasantry against this loss of their natural means of subsistence, but the church does not take thought for such trifles. The lairds and the large farmers sent the milk to the best market, and the children of the men who tilled their land had to do without. To deprive children of milk is simply infanticide at one or two removes.

Prevention of
Cruelty to Chil-
dren.

The prevention of cruelty to children is surely one of the good works upon which the Civic church could agree without one dissentient voice. The fact that in all our cities a certain number of children are annually tortured to death by starvation, blows and all manner of hideous brutalities, is unfortunately but too well attested by the reports of the Society for the Prevention of Cruelty to Children.

So we may go on. From the infant we come to the child. Here we have a constantly extending field for the intelligent activity of the Civic church. Every child ought to be protected against the exploitation of his life until he is at least thirteen years of age. That is the child's learning time. To put him to work before then is to compel him to live on his capital, and to impoverish him for the rest of his life. The whole influence of the Civic church would be thrown into the scale in favor of postponing child labor until at least thirteen years had been allowed in which to grow and play and learn. It is only within very recent times and only in some countries that children of tender years have ceased to be regarded as the legitimate chattels of their parents. The spectacle of some streets swarming after dark with child venders of newspapers, matches, etc., is a melancholy reflection upon the civilization that necessitates such an immolation of childhood.

If exemption from being driven to mine and factory and the workshop until after thirteen years of age be the first clause in the children's charter, the second is the provision of places in which to play. To the young child a playground is more important than a school-room. But in most cities the street with all its dangers, or the gutter with all its filth, is the only playground of the child. Within five minutes from every door there should be the counterpart of the village

green, where the little toddlers could roll and frolic without dread of the wheels of the van or the rush of the street. A few great parks at great intervals are no substitute for the playground close at hand. And as there should be public playgrounds open to all in fine weather, so there should be public playrooms under cover, lighted and warmed, for use in wet weather or in winter. The Civic church could do much in this way. There are plenty of odd corners and empty sites that might be utilized for playgrounds if there were but a public body ready to take the matter in hand, and in the empty but spacious halls of our board schools there is, in the evening at least, ample playing room for the children of our cities. But all these things require direction, organization, and the coöperation of all existing agencies. How can these be secured save by the Civic church?

After a place to play in, the child needs most a place to learn in. And it will be well if the first schoolroom can be made as much of a playing place as possible. In the advocacy of the more extended use of the method of the kindergarten the church could lift from many a weary little head a burden which it was never intended to bear. Education for young children can be made a delight instead of, as too often it is at present, being made a torture. The whole question of the efficiency of education in school, in all its stages, can never be absent from the thought of the Civic church. This involves no meddling interference with the proper function of the school board. But it does involve a constant encouragement to the best members of the school board to press on to the attainment of the highest possible efficiency.

Education for
Young Children

In the case of orphans, and children who are in a special manner the children of the state, there is everywhere noticeable absence of systematic, comprehensive action. Here and there private philanthropists will found orphanages, or a single church, like Mr. Spurgeon's, will undertake to provide for the fatherless; but the Civic church will have to be created before the duty of caring for the orphan will be adequately performed. There is an almost universal agreement among the best authorities that children left to the guardians are much better boarded out than brought up in the workhouse taint. But how many workhouses teem with children, and how often the timid proposals of the reformer for making a change in this respect are baffled by the *vis inertiae* of prejudice and use and wont? Whether the children are boarded out or massed together in the workhouse, there is a constant need for the healthful, life-giving influence of loving supervisors. These children are the natural objects of the mother love that is running to waste in the community. The heart of many a childless wife or lonely old maid would be filled with gladness and joy if they could but be taught to mother the orphan family in the union. But a thousand obstacles are placed in their way, and there is no Civic church to constantly urge this mothering of the motherless children upon the attention of the unemployed women of the middle class.

Toys and picture books are needed. Mr. Labouchere in London,

through the columns of *Truth*, does more to supply this need than all the churches, although I am glad to say that toy services are now becoming more common. Why should not the superfluity of the well-to-do nurseries be utilized for the benefit of the children of the community? Every one agrees that it would be well to do this. But how to get it done is the question, and, short of the creation of the Civic center which would exercise a kind of philanthropic Episcopate over the whole community, I see no other resource.

Scholarships
for Youths.

When the child grows up and attains the status of a youth, the widening temptations of life widen the field of usefulness for the Civic church. The provision of a system of scholarships, by which the most capable youths of either sex should be assisted in obtaining the best education which school or university can afford, is no dream of the visionary idealist. Such provision is made here and there. It would be the duty of the Civic church to make it universal. The endowments intended for the poor, now monopolized by the rich, need to be reclaimed for their rightful owners. Every community should have a complete system of graded schools through which the scholar should be passed, from the kindergarten to the university. Endowments should be divided equally between the sexes, instead of being distributed on the principle that to him that hath shall be given, while from her that hath not shall be taken even that which she has.

Every town should have its branch of the home reading union, and every school its recreative evening classes. Provision should be made of quiet classrooms where the student could pursue the studies which would be impossible amid the distractions of a crowded room. Playing fields, available for cricket, football, hockey and lawn tennis, should be preserved with jealous care in the heart of every urban community. Opportunities for learning to swim, and if possible to boat, should be provided in every center of population. Regular field clubs and garden associations should be formed, in order to develop a taste for natural history and a love of flowers. And in winter, when outdoor pursuits are impossible, there should be in every district a warm and well-lighted popular drawing room, where the young people could meet for social purposes, instead of being confronted with the alternatives of the street or the music hall. The youth of every town needs the gymnastic classes and all the conveniences of the polytechnic or the people's palace. But who is to secure this? The individual is as powerless as the isolated church or chapel. It requires the combined action of all the philanthropists of the community to secure these advantages for the young. But the organizing center as yet does not exist.

The Civic church will seek to enforce the law where it exists, and to strengthen it where it is faulty and inadequate. But in securing the teaching of temperance in schools it need not appeal to the law; it only needs to educate those who are intrusted with the control of the education of the people.

The need for technical education for the youth of both sexes, al-

though generally recognized, is almost as generally neglected. The old technical education of the household enjoyed by our grandmothers is vanishing fast; the new generation is growing up uninstructed in the household arts. But who will press forward the consideration of these subjects?

Technical Education.

The homing of the youth in our great cities, the making of provision for the young man and young woman from the country who find themselves suddenly launched into the midst of a wilderness of houses, all peopled by unsympathetic strangers—there is a vast field for religious and philanthropic endeavor. The home is the great nursery of all the virtues and all the amenities of life. How to create substitutes for the home for the benefit of the dishomed, this is one of the problems which the Civic church might profitably press upon the attention of all the churches.

As I go on unfolding page after page of the endless series of philanthropic activities in which the Civic church might play the leading part, I marvel at the immensity of the humanitarian effort that is demanded, but I marvel still more at the silence of so many of our pulpits and the indifference of so many of our churches to the pressing needs of the human race. My heart stirs within me when I contemplate the innumerable good causes of our own time which urgently and clamantly demand the attention of religious men, and I contrast with these needs the arid and empty dialectic which does duty for a sermon in many of our pulpits. Instead of being the leader in all good works, the director-general of the world-transforming crusade, the religious teacher has often dwindled into a mere ecclesiastical Mr. Fribble, who drivels through twenty minutes of more or less polished inanity, and then subsides into complacent silence, feeling that he has done his duty. Meanwhile the hungry sheep look up and are not fed, and humanity bereft of its natural leaders wanders aimlessly about in the wilderness of sin, seeking guidance everywhere and finding it not. Nor will it find it until by the reconstitution of the Civic church we create once more a center of inspiration and of counsel around which will gather all the energy and enthusiasm that exist in the community for the realization of our social ideals.

The field is white unto the harvest and the laborers are few. And of those who have entered their names as laborers, how many are there who are twiddling their thumbs over more or less aimless inanities and ecclesiastical twaddle?

So far, I have but described the work which the Civic church might do in the service of the young. I have said nothing concerning the work that awaits it in relation to the adults. To describe that even in the most cursory fashion would need a volume. But lest any should say that I have shirked the most important part of my subject, I will jot down, without any pretense at exhaustive or scientific definition, some of the services which the Civic church might render to the adult citizen often in connection with existing institutions. In drawing up this formidable catalogue of labors that await this modern Hercules, I

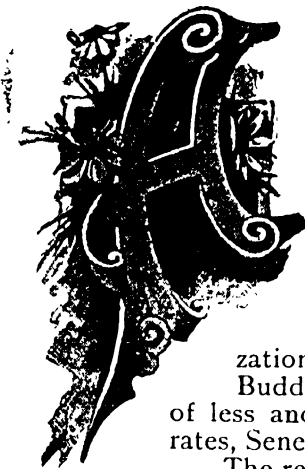
strictly confine myself to indicating useful work which has been accomplished in some places, and which, pending the intervention of the state, can be accomplished everywhere by the efforts of some such voluntary agency as the Civic church.

General Ben-
efits.

Such are a few of the subjects upon which the community needs guidance, which the Civic church would be constantly needed to give. There is hardly a community in which some progress has not been made by individuals, or by churches, or by other societies, in the solution of the problems to which I have briefly alluded. But in no community is there any organized effort to secure for all the citizens all the advantages which have been secured for a favored few here and there. What is wanted is a Civic center which will generalize for the benefit of all the results obtained by isolated workers. The first desideratum is to obtain a man or woman who can look at the community as a whole, and who will resolve that he or she, as the case may be, will never rest until they bring up the whole community to the standard of the most advanced societies. Such a determined worker has the nucleus of the Civic church under his own hat; but, of course, if he is to succeed in his enterprise, he must endeavor by hook or by crook to get into existence some federation of the moral and religious forces which would be recognized by the community as having authority to speak in the name and with the experience of the Civic church. The work will, of necessity, be tentative and slow. For do I dream of evolving an ideal collective Humanitarian Episcopate on democratic lines all at once. But if the idea is once well grasped by the right man or woman it will grow. The necessities of mankind will foster it, and all the forces of civilization and of religion will work for the establishment of the Civic church.

The World's Debt to America.

Paper by MRS. CELIA P. WOOLEY, of Chicago.



AMERICA at once suffers and is proud when any comparison is made between herself and older countries in mental productivity, for the mental life with her has manifested itself thus far more in a higher average of general intelligence and culture than in any great creative work or genius. When we try to measure her contribution to the religious life by the side of that of Asia or Europe, we note at once those inevitable and marked differences which must reveal themselves between a country so young as ours and such older forms of civiliza-

tion as are represented in the names of Zoroaster, Buddha, Confucius, Moses, or those types of culture of less ancient date which the names of Homer and Socrates, Seneca and Petrarch have made illustrious.

The religious growth of these older climes runs back into the dim beginning of time. We trace it through volumes of myth, legend and song, which the adoration of ages have elevated to the rank of Scripture, each an expression of the same human need and longing, equally divine in origin, a permanent contribution to the world's spiritual treasures. All that the past has of legend therein, of wisdom and lore, of beautiful myth or fable, aspiring hymn or prayer, or elaborate ceremony or ritual embodying these, is ours, here in latter-day America, as historical bequest rather than indigenous growth and possession.

America did not spring fully equipped from the brain of omnipotent might and wisdom, as Minerva did, but she was nevertheless grown up when she began. We are in the same line of general inheritance as that of England, from which we separated ourselves one hundred years ago, but spiritually this line of inheritance runs much farther back to far-off Aryan sources with special nourishment of another sort in the Hebrew Bible, in which we have been trained, so that religiously we are Semitic as well as Aryan, and may claim cousinship with the representatives of the most distant faiths on this platform,

Historical
Bequest.

The world, it must be admitted at the outset, owes but little to America for that wealth of traditions which lies at the roots of its religious life, as it owes almost as little for that mass of doctrinal literature which marks a later stage of development. In deep poetic perception of the great truths relating to God and the soul of man, the seer's trust and knowledge in all or nearly all that belongs to the worship side of religion, we are more indebted to Asia and to that dreamy mystic, all-surveying mind she produces, than to any other single source.

Great Lesson
of Introspec-
tion.

"One of the great lessons which India teaches is introspection," said Mr. Mozoomdar the other day, "by which man beholds the spirit of God in his own heart." And again, "Asiatic philosophy is the philosophy of the spirit, the philosophy of the supreme substance, not of phenomena alone." "With us orientals, worship is not a mere duty; it is an instinct, a longing, a passion."

Coming farther west, we have to acknowledge a debt as vast and more tangible. In Europe religious thought grew less diffused, subtle and profound, but more active. Celtic and Teutonic brains secreted blood and nerve currents of a livelier order than Egypt or Persia could supply; a harsher climate demanded constant exercise of body and mind, compelling thought to more practical issues. Looked at from one point of view, Christianity appears but one long theological warfare, a record of innumerable battles of sword and pen; but a record more fairly described as one long, grand intellectual conquest, in which the devout and liberty-loving heart of man has continually gained new triumph over those twin foes of the human mind, ignorance and tyranny. Here was the arena of the world's greatest mental struggles.

Europe also had her mine of religious myth and tradition, lying back of the period of Christian culture; a living juice, pure and strong as the native mead of her sturdy northern tribes, which, unlike the lotos blossom of the East, had no power to soothe or enervate, but rather stimulated to wild excess. Back among the worship of Thor and Odin we find those ideas of personal independence and integrity which have made our western civilization what it is. Man is a creature of action, not of contemplation, who must struggle to live. Out of this struggle the race began to evolve its first ideal of true selfhood. In the home, the state, the church, this struggle of evolving selfhood went on.

In the East man had dreamed of an ideal of perfect wisdom and goodness until all other desires merged into one, to unite himself with that ideal, to realize and possess God, Nirvana, reabsorption into the infinite. Heaven was attained through longing, not through will. But the occidental mind likes to have a hand in the creation of its own benefit, to help build its own heaven.

A regenerated and active will became the first requisite of a religious life. The merits of a life study and contemplation still remained, as the various monastical institutions of Europe testified. Nearly all were derived from non-Christian origin; but the genius of the new time found incomplete expression in the cloister and cell and

truer exercise in camp and court. The mind of man was fully awake. Religious devotion now took the form of religious dialectics; spiritual culture gave way to spiritual instruction. It was no longer enough for the soul to live in contemplation of itself; to religious being must be added that other idea derived from the new Gospel, religious doing: "Awake, my soul, stretch every nerve!"

In a sense, religion hardened and narrowed during this period. It was the age of the theologians and the creed-makers, but it was also the age of the religious missionaries. Man had never felt his responsibility in matters of faith as now. This missionary spirit belonged, in a degree, to all the great ethnic systems preceding Christianity—we know that Buddha came from a high position to save mankind, as Jesus was raised from a low one—yet it must be admitted that it finds wider illustration in the later era.

Age of Creed-makers.

To Asia, then, the sentiment of religion; to Europe, its conviction or dogma. It is to the civilization of Galileo, Dante, Calvin, Rousseau, Voltaire, Bacon, Newton, Darwin and Huxley that we are chiefly indebted for the thought life of religion. All was action on the material and mental planes until one continent no longer afforded sufficient outlet for the seething heart and brain of man, the new impulses and ideas taking shape everywhere in the social and religious world.

Religious belief and aspiration, religious conviction and devotion, had been bestowed by the old world, the power to feel and to think; but there arose in time another need which neither the tropical imagination of one continent nor the busy intellect of another could supply. With power to think must go room to think. Man had gained some theoretical knowledge of liberty in the old world, a vision of the promised land, but he yearned for a chance to apply the knowledge. With all his powers alive and eager for action, where was the field? Nowhere, but in an unknown land across an unchartered sea.

The world's religious debt to America is defined in one word, opportunity. The liberty men had known only as a distant ideal now reached the stage of practical experiment. It is true, if we try to estimate this debt in less abstract terms, we shall find we have made a special contribution of no mean degree in both men and ideas. We have had our theologians of national and worldwide fame, men of the highest learning their age afforded, of consecrated lives and broad understanding.

Defined in one Word—Opportunity

There were the Mathers, Edwardses and Higginsons of the earlier days, one of whom plainly declared that New England was "a plantation of religion, not of trade." These and others like them were men, as one writer has described, "who felt themselves to be in personal covenant with God, like Israel of old, who framed their state as a temple and invited the Eternal to rule over them, whose state assembly was a church council, whose voters were church members, only voters because members, only citizens because saints."

Along with these rigid disciplinarians were believers of a gentler order, like Anne Hutchinson, Roger Williams, Dr. Hopkins, and later

the Nortons and Dr. Channing. We have had our clear, bold teachers of the word, of golden-mouthed fame like Chrysostom of old, our Whitefields, Lyman Beechers, Father Taylors, Theodore Parkers and Dwight L. Moodys, each of whom stands for some new "great awakening" of the spiritual life. But each of these stands for a fresh and stronger utterance for a principle or method of thought already well understood rather than for any original discovery.

The discovery of America did not so much mark the era of higher discoveries in the realm of ideas as it provided a chance for the application of these ideas. The conditions were new, the experiment of self-government was new, under which all the lesser experiments in religious faith and practice were carried on, but the thing to be tried, the ideal to be tested, that was well understood. They knew what they wanted, those stanch, daring ancestors of ours.

It would be hard to say when or where the gift of liberty was first bestowed on man. Prof. John Fiske, in his "Discovery of America," shows how, after repeated experiments and failures, each leading to the final triumph, no one standing for that triumph alone—this discovery was, in his words, "not a single event, but a gradual process." Still more are the moral achievements of mankind "gradual processes," not "single events."

Instinct of
Freedom.

The instinct of freedom is part of nature's savage and beast-life progeny, a caliban of the cave and wilderness. Could we read the pages of man's prehistoric progress as readily as the others—and we are learning to read them—we should find the record of as many struggles in behalf of mental integrity and personal rights there as elsewhere. In the historic periods we have learned little more than how to mark the times and places in which this struggle culminated; we can name the captains of the host; we know where a Moses, a Socrates, a Jesus, a Washington, a Lincoln belong, but the principle for which each of these worked and died, is older than the oldest, older than time itself, its source being less human than cosmic.

To say, therefore, that America's contribution to the race lies less in the principle of liberty than the opportunity to test and apply this principle is to say enough. Whatever the religious consciousness of man gained was ours to begin with. This adult stage of thought in which our national life began deprived us of many of those poetic and picturesque elements which belong to earlier forms of thought. The faith of the new world being Protestant, aggressively and dogmatically Protestant at times, felt itself obliged to dispense with the large body of stored and storied literature gathered by mother church, and thus impoverished itself in the effective presentation of the truths it held so dear. Our New England forefathers were very distrustful of this so-called poetic and picturesque side of life. They had seen the selfishness and corruption of the court of Charles II upheld in the name of grace and good manners, had seen honest opinion scorned and publicly murdered in defense of order and respectability, had seen religion and the Bible made the excuse for war, lust and tyranny,

until sham and oppression in all their forms had grown hateful to them and a passion for reality filled their hearts.

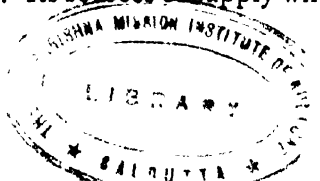
It has been well said that the Puritan ideal was allied to the Israelitish; in both we find the same stern insistence on practical righteousness as a fundamental requirement of the religious life. It was a fundamental overlaid with a mass of hard and dreary doctrine, of weary speculation on themes impossible for the human intellect to grasp, but through it all burned and glowed the moral ideal. The religious man must be the good man. He might be a harsh or narrow man, he might not be a dishonest or impure man. He might, in the cause of God, burn witches or whip Quakers, but he must pay his debts, send his children to school, be a good neighbor and citizen; his sins were of an abstract order, springing from mistaken notions of God's government on earth and his share in it as God's vicegerent; his virtues were personal and his own. Personal integrity—this was the root of the Puritan ideal in public and private life, one which this nation must continue to observe if it would prosper, which will prove its sure loss and destruction to ignore.

Personal Integrity.

We hear a great deal in the present day about an "ethical religion," an "ethical basis in religion," the "ethical element in religion," phrases that well define the main modern tendency in the evolution of a new religious ideal. But this ethical element in religion, like the principle of mental freedom to which it is allied, is less an absolute and new discovery of our own age and country than a restatement of a truth long understood. We find struggling witnesses of one or the other far back in the earliest period of human history, and at every one of those historic points at which we note a fresh affirmation of the principle of freedom we find new and stronger emphasis laid upon the moral import of things. Hand in hand those two ideals of heavenly birth, freedom and goodness, have led the steps of man down the tortuous path of theological experiment and trial out under the blue open of a pure and natural religion. Natural religion! Where upon all the green expanse of this our earth, under the wide dome of sky that hangs projectingly over every part of it, can so fitting a place for the practical demonstration of such a religion be found as now and here in our loved and free America? This is not said in reproach or criticism of any other land, but in just command and exhortation to ourselves. Where, except under republican rule, can the experiment so well be tried of a personal religion, based on no authority but that of the truth, finding its sanction in the human heart, demonstrating itself in deeds of practical helpfulness and good will?

How sadly will our boasted republic fail in its ideal if it realize not in the near future this republic of mind. The principle of democracy, once accepted, runs in all directions. Religion is fast becoming democratized in these days. If America is to present the world with a new type of faith it must be as inclusive as those principles of human brotherhood on which her political institutions rest and embody a great deal of Yankee common sense. Its sources of supply will be as various

Religion Becoming Democratized.



as the needs and activities of the race. If Ralph Waldo Emerson is to be named one of its prophets Thomas Edison must be counted another.

If the world's religious debt to America lies in this thought of opportunity, or religion applied, it is a debt the future will disclose more than the past has disclosed it. If ours is the opportunity, ours is still more the obligation. Privilege does not go without responsibility; where much is bestowed, much is required. If a new religious ideal, based on the unhindered action of the mind in the search for truth with no fear but of its own wrong doing, justifying itself only as an aid to human virtues and happiness—if such a faith were to be evolved here and by us, how proud our estate.

But such a faith when evolved, even as we see it evolving today, will not be the product of one age or people, nor is it a result the future alone is to attain. Its roots will search ever deeper into the past, not in timorous enslavement, but for true nourishment, as its branches will stretch toward skies of growing beauty and emprise. Alike Pagan and Christian in source, it will be more than either Pagan or Christian in result, for a faith to be universally applied must be universally derived.

From the heart of man to the heart of man it speaketh. It is this natural religion, springing from one human need and aspiration, which binds our hearts together here today and will never let them be wholly loosed from each other again. How pale grows the phantom of a partial religion, the religion of intellectual assent, before the large, sweet and comprehensive spirit that has ruled in these halls! How strong and beautiful the disclosing figure of that coming faith that owns but two motives, love of God and love to man!

Knowledge
gaining upon
ignorance.

"We need not travel all around the world to know that everywhere the sky is blue," said Goethe. We need not be Buddhists, Parsees, Mohammedans, Jews and Christians in turn and all the little Christians besides, Methodists, Baptists, Episcopalians and Unitarians, to know that in each and all God is choosing His own best way to demonstrate Himself to the hearts of His children. Knowledge gaining slowly upon ignorance, truth upon error, goodness steadily gaining new power to heal the world's wickedness and misery, man overcoming himself, growing daily in the divine likeness, not into which he was born, but which he was born to attain—thus the soul's life proceeds wherever found, by the Indus or the Nile, the shores of the Mediterranean or in the valley of the Mississippi, whether it prays in the name of Jesus or of Cyrus, wears black or yellow vestments.

"The World's Religious Debt to America!" Measure as large an actual accomplishment or future possibility and desire as our fondest fancy or most patriotic wish can fashion it, there is a debt larger than this, one which will grow larger still with time, which we acknowledge with glad and grateful hearts today, and can never discharge, and that is America's religious debt to the world.

Christianity and Evolution.

Paper by PROF. HENRY DRUMMOND, of Glasgow, Scotland.



O more fitting theme could be chosen for discussion at this congress than the relation of Christianity to evolution. By evolution I do not mean Darwinism, which is not yet proved, nor Spencerism, which is incomplete, nor Weismannism, which is in the hottest fires of criticism, but evolution as a great category of thought, as the supreme word of the nineteenth century. More than that, it is the greatest generalization the world has ever known. The mere presence of this doctrine in science has reacted as

by an electric induction on every surrounding circle of thought. No truth can remain now unaffected by evolution. We see truth as a profound ocean still, but with a slow and ever-rising tide. Theology must reckon with this tide. We can stir this truth in our vessels for the formulation of doctrine, but the formulation of doctrine must never stop; but the vessels with their mouths open must remain in the ocean. If we take them out the tide cannot rise in them, and we shall only have stagnant doctrines rotting in a dead theology.

The average mind looks at science with awe. It is the breaking of a fresh seal. It is the one chapter of the world's history with which he is in doubt. What it contains for Christianity or against it he knows not. What it will do or undo he cannot tell. The problems to be solved are more in number and more intricate than were ever known before, and he waits almost in excitement for the next development. And yet this attitude of Christianity is as free from false hope as it is free from false fear.

The idea that religion is to be improved by reason of its relation with science is almost a new thing. Religion and science began the centuries hand in hand. And after a long separation we now ask what contributions has science to bestow? What God-given truths is science

Truth in Its
Relation to Ev-
olution.

Religion and
Science Hand
in Hand.

bringing now to lay at the feet of our Christ? True, science is as much the friend of true theology as any branch of truth, and in all the struggles between them in the past they have both come out of the struggles enriched, purified and enlarged.

The first fact to be registered, is that evolution has swept over the doctrine of creation and left it untouched except for the better. Science has discovered how God made the world. Fifty years ago Darwin wrote in dismay to Hooker that the old theory of specific creation, that God made all species apart and introduced them into the world one by one, was melting away before his eyes. One of the last books on Darwinism, that of Alfred Wallace, says in its opening chapter these words: "The whole scientific and literary world, even the whole educated public, accepts as a matter of common knowledge the origin of species from other allied species by the ordinary processes of natural birth." Theology, after a period of hesitation, accepts this version. The hesitation was not due to prejudice, but for the arrival of the proof.

Doctrine of
Evolution not
Proved.

The doctrine of evolution, no one will assert, is yet proved. It will be time for theology to be unanimous when science is unanimous. If science is satisfied in a general way with its theory of evolution as the method of creation, assent is a cold word with which those whose business it is to know and love the ways of God should welcome it. The theory of evolution fills a gap at the very beginning of our religion. As to its harmony with the question or the theory about the book of Genesis, it may be that theology and science have been brought into perfect harmony, but the era of the reconcilers is to be looked upon as past. That was a necessary era.

Genesis was not a scientific but a religious book, and, there being no science there, theologians put it there, and their attempt to reconcile it would seem to be a mistake. Genesis is a presentation of one or two great elementary truths of the childhood of the world. It can only be read in the spirit in which it was written, with its original purpose in view, and its original audience. Its object was purely religious, the point being not how certain things were made, which is a question for science, but that God made them. The book was not dedicated to science but to the soul. The misfortune is that there is no one to announce in the name of theology that the controversy between science and religion is at an end.

Evolution has swept over the religious conception of origins and left it untouched except for the better. The method of creation, the question of origin is another. There is only one theory of creation in the field, and that is evolution. Evolution has discovered nothing new and professes to know nothing new. Evolution, instead of being opposed to creation, assumes creation. Law is not the cause of the order of the world, but the expression of it. Evolution only professes to offer an account of the development of the world; it does not offer to account for it. This is what Professor Tyndal said:

"When I stand in the springtime and look upon the bright foliage,

the lilies in the field, and share the general joy of opening life, I have often asked myself whether there is any power, any being or thing in the universe whose knowledge of that of which I am so ignorant is greater than mine. I have said to myself, can it be possible that man's knowledge is the greatest knowledge, that man's life is the highest life. My friends, the profession of that atheism with which I am sometimes so lightly charged would, in my case, be an impossible answer to this question." And more pathetically later, in connection with the charge of atheism, he said: "Christian men are proved by their writings to have their hours of weakness and of doubt, as well as their hours of strength and conviction, and men like myself share in their own way these variations of mood and sense. I have noticed during years of self-observation that it is not in hours of clearness and of vigor that this doctrine commends itself to my mind—it is in the hours of stronger and healthier thought that it ever dissolves and disappears as offering no solution to the mystery in which we dwell and of which we form a part."

Christian
Men Proved by
their Writings.

Some of the protests of science against theism are directed not against true theism, but against its superstitious and irrational forms, which it is the business of science to question. What Tyndal calls a fierce and distorted theism is as much the enemy of Christianity as of science; and if science can help Christianity to destroy it, it does well. What we have really to fight against is both unfounded belief and unfounded unbelief, and there is perhaps just as much of the one as of the other floating in current literature. As Mr. Ruskin says: "You have to guard against the darkness of the two opposite prides—the pride of faith, which imagines that the character of the Deity can be proved by its convictions, and the pride of science, which imagines that the Deity can be explained by its analysis." I may give in passing the authorized statement of a well-known fellow of the Royal Society of London, which, I need not remind you, is the representative party of British men of science. Its presidents are invariably men of the first rank. This gentleman said:

"I have known the British association under forty-one different presidents, all leading men of science. On looking over those forty-one names I count twenty, who, judged by their private utterances or private communications, are men of Christian belief and character, while, judging by the same test, I find only four who disbelieve in any divine revelation. Of the remaining seventeen some have possibly been religious men and others may have been opponents, but it is fair to suppose that the greater number have given no very serious thought to the subject. The figures indicate that religious faith rather than unbelief have characterized the leading men of the association."

Instead of robbing the world of God science has done more than all the philosophies and natural theologies to sustain the theistic conception. It has made it impossible for the world to worship any other God. The sun and the moon and the stars have been found out; science has shown us exactly what they are. No man can worship them any more.

If science has not by searching found out God it has not found any other God, nor anything else like a God that might continue to be a conceivable and rational object of worship in a scientific age. If by searching it has not found God it has found a place for God. As never before from the purely physical side of things it has shown there is room in the world for God. It has given us a more Godlike God. The new energies in the world demand a will and an ever present will. To science God no longer made the world and then withdrew; He pervades the whole. Under the old view God was a non-resident God and an occasional wonder worker. Now He is always here.

Science Dem-
onstrates God.

It is certain that every step of science discloses the attributes of the Almighty with a growing magnificence. The author of "Natural Religion" tells us that "the average scientific man worships at present a more awful and, as it were, a greater Deity than the average Christian." Certain it is that the Christian view and the scientific view together form a conception of the object of worship such as the world in its highest inspiration never reached before. Never before have the attributes of eternity and immensity and infinity clothed themselves with language so majestic in its sublimity. Mr. Huxley tells us that he would like to see a scientific Sunday-school established in every parish. If this only were to be taught we should be rich indeed to be qualified to be the teachers of those Sunday-schools.

One cannot fail to prophesy in view of the latest contributions of science, that before another half century has passed there will be a theological advance of moment. Under the new view the whole question of the incarnation is beginning to assume a fresh development. Instead of standing alone an isolated phenomenon, its profound relations to the whole scheme of nature are opening up. The question of revelation is undergoing a similar expansion. The whole order and scheme of nature are seen to be only part of the manifold revelation of God.

New Series of
Thoughts.

As to the specific revelations, the Old and New Testaments, evolution has already given the world what amounts to a new Bible. Its peculiarity is, that in its form it is like the world in which it is found. It is a word, but its root is now known, and we have other words from the same root. Its substance is still the unchanged language of heaven, yet it is written in a familiar tongue. This Bible is not a book which has been made. It has grown. Hence it is no longer a mere word book, nor a compendium of doctrines, but a nursery of growing truths. Like nature, it has successive strata and valley and hill-top and atmosphere, and rivers are flowing still, and here and there a place which is a desert, and fossils whose crude forms are the stepping stones to higher things. It is a record of inspired deed as well as of inspired words, a series of inspired facts in the matrix of human history. This is not the product of any destructive movement, nor is this transformed book in any sense a mutilated Bible. All this change has taken place, it may be, without the elimination of a book or the loss of an important word. It is simply a transformation by a method whose main warrant is that the book lends itself to it.

Other questions are moving the world just now, but one has only time to name them. The doctrine of immortality, the relation of the person of Christ to evolution, and the operation of the Holy Spirit, are attracting attention, and lines of new thought are already at the suggestive stage, and among them not least in interest is the possible contribution from science on some of the more practical problems of theology, and the doctrine of sin. On the last point the suggestion has been made that sin is probably a relic of the animal part, the undestroyed residuum of the animal, and the savage ranks at least as an hypothesis, and with proper safeguards, may one day yield some glimmering light to theology on its oldest and darkest problem. If this partial suggestion—and at present it is nothing more—can be followed out to any purpose the result will be of much greater than speculative interest. For, if science can help us in any way to know how sin came into the world, it may help us better to know how to get it out.

A better understanding of its genesis and nature may modify, at least, some of the attempts made to get rid of it, whether in a national or individual life. But the time is not ripe to speak with more than the greatest caution and humility of these still tremendous problems. There is an intellectual covetousness abroad, which is neither the fruit nor the friend of a scientific age. The haste to be wise, like the haste to be rich, leads many to speculate in indifferent securities, and can only end in fallen fortunes. Theology must not be bound up with such speculations.

Speculation
not Theology.

At the same time speculation must continue to be its life and its highest duty. We are sometimes warned that the scientific method has dangers, and are told not to carry it too far. But it is then after all it becomes chiefly dangerous when we are warned not to carry it too far. Apart from all details, apart from the influence of modern science on points of Christian theology, that to which most of us look with eagerness and gratitude is its contribution to applied Christianity. The true answer to the question, is there any conflict between Christianity and theology, is that in practice, at all events, the two are one.

What is the object of Christianity? It is the evolving of men, the making of higher and better men in a higher and better world. That is also the object of evolution, what evolution has been doing since time began. Christianity is the further evolution. It is an evolution re-enforced with all the moral and spiritual forces that have entered the world and cleaved to humanity through Jesus Christ. Beginning with atoms and crystals, passing to plants and animals, evolution finally reaches man. But unless it ceases to be a scientific fact it cannot stop there. It must go on to include the whole man, and all the work and thought and life and aspiration of man; the great moral facts, the moral forces, so far as they are proved to exist. The Christian consciousness, so far as it is real, must come within its scope. Human history is as much a part of it as natural history.

When all this is included it will be seen that evolution, organic evolution, is but the earlier chapter of Christianity, and that Christian-

Christianity
the Later Evo-
lution.

ity is but the later evolution. There can be but one verdict then as to the import of evolution, as to its bearings on the individual life and future of the race. The supreme message of science to this age is that all nature is on the side of the man who tries to rise. Evolution, development and progress are not only on her programme; these are her programme. For all things are rising—all worlds, all planets, all stars, all suns. An ascending energy is in the universe, and the whole moves on with one mighty ideal and anticipation. The aspiration of the human mind and heart is but the evolutionary tendency of the universe. Darwin's great discovery, or the discovery which he brought into prominence, is the same as that of Galileo, that the world moves. The Italian prophet says it moves from west to east. The English philosopher says it moves from low to high.

As in the days of Galileo, there are many now who do not see that the world moves, men to whom the world is an endless plane, a prison fixed in a purposeless universe, where untried prisoners await their unknown fate. It is not the monotony of life that destroys; it is the pointlessness. They can bear its weight; its meaninglessness crushes them. The same revolution that the discovery of the axial rotation of the earth effected in the world of physics, the doctrine of evolution will make in the moral world. Already a sudden and marvelous light has fallen upon the earth. Evolution is less a doctrine than a light. It is a light revealing in the chaos of the past a perfect and growing order, giving meaning even to the confusion of the present, discovering through all the denseness around us the paths to progress and flashing its rays upon the coming goal.

Men began to see an undivided ethical purpose in this material world, a tide that from eternity has never turned, making to perfectness, in that vast progression of nature, that vision of all things from the first of time, moving from low to high, from incompleteness to completeness, from imperfection to perfection. The moral nature recognizes in all its height and depth the eternal claim upon itself—wholeness and perfection to holiness and righteousness. These have always been required of man, but never before on the natural plane have they been proclaimed by voices so commanding or enforced by sanctions so great and rational.





Rev. Thomas Richey, D. D., New York.

The Relations Between the Anglican Church and the Church of the First Ages.

Paper by REV. THOMAS RICHEY, of the General Theological Seminary, of New York.



HEN the Italian monk and missionary, Augustine, with thirty companions, was sent forth by Gregory the Great to convert to the faith the Angles of Britain, he found on reaching the shores of Britain, in hiding owing to the violence of its enemies, a regularly organized Christian church, with its own distinctive characteristics and its own peculiar rites and ceremonies. In the year 1215 the clergy, the people, and the barons of England, constituting the three great estates of the realm, met together at Runnemedede and there they passed the great act of Chartar, which remains unto this day the bulwark of constitutional liberty in England, the magna charta,

The Magna Charta.

the first article of which reads: "The Church of England shall be free and its rights and its privileges shall be respected."

Three hundred years after, in the year 1532, the convocation of the Church of England passed a resolution asking the king that the relation which hitherto had made the claims of a foreign potentate to prevail should no longer be acknowledged; and the year after, in 1533, the parliament of England declared that "the crown of England is imperial, and that England is constituted a nation in itself to settle all questions, both temporal and spiritual, and that it belongs to the



spirituality commonly called the Church of England to declare and determine all questions whatsoever may come before them without appealing to any foreign potentate."

The Church of England first of all claims to be a witness, the ages all along, to that faith which the apostles left upon the earth, unto the tradition and the teachings of the early apostolic church. The Church of England claims, in the second place, that she is, as a national church, and ever has been, the defender of the great principle of civil and religious liberty. The Church of England claims, in the third place, that she is called, in the providence of God, to be "the healer of the breach" in the divisions of a divided Christendom.

Ecclesiastics
Present in
Councils.

We find at the council of Arles, in the year 314, five British ecclesiastics present, the bishop of Carleon, the bishop of London and the bishop of York, with an attendant priest and deacon. We find also that the emperor, when he called the council of Ariminum thirty years afterward, provided for the British bishops to be present, when through their own poverty they were not able to meet the obligation. The claim of the Church of England is that, as she was thus represented in the councils of the church, as she took part by the authority of the empire itself in the determining of the questions which belonged to the settlement of the faith, that she from that day until now has been the representative of the apostolic faith, of the apostolic traditions and of the apostolic customs.

When in the year 603 Augustine first came into personal contact with the British church he found that there were points of difference between the church which he represented and the church as he found it in Britain, in Ireland (then called Scotland), and in the church of Columbanus, which afterward accomplished the great work of the conversion of the Picts and Scots. First of all the British church with the Scoto-Celtic church kept Easter at a different time from the church of the west. There was found to be again a difference in the mode of administering the rite of baptism, the British church administering the rite in one immersion, whereas, it was the custom of the Roman church to use three immersions. The British church adopted one method of tonsure and the Roman church adopted another. Lastly, there was found to be a difference in the method of consecration, the practice of the British church being from the beginning to consecrate by means of one bishop, whereas the Roman church, in accordance with the Nicene canon, required three.

When these points of difference came up before the council of Whitby, the discussion became one that afterward ended in the division of the two churches. The British church claimed its right according to its own mode of intercalation which it had practiced for two hundred and fifty years to celebrate Easter at its own time and refuse the claim of another communion to impose upon it a different obligation. The Scoto-Celtic church, in Ireland, when the question was presented before it, had set aside the demand made by a foreign potentate and foreign church to dictate a difference of time in the celebration of

Easter offices; but still more, when the question took a wider range and Columbanus in the year 519 went out to Gaul, we find that it came into contact with the church in Gaul, and that the differences in the mode of celebrating the Easter office was made a ground of rejection of the foreign missionary—that Columbanus called before the council and also before Boniface IV, the reigning pope of the time, defended the traditions of his fathers and refused to surrender his Christian liberty. When asked who those persons were that had intruded themselves into the church in Gaul, the answer was: "We are Irish from the ends of the earth; our doctrine is that of the apostles and of the evangelists. The Catholic faith we maintain, as it has been perpetuated to us through the succession of the apostles, and we know none other." When the council in Gaul would not receive the explanation given by Columbanus, he was compelled to appeal to Boniface IV. When he wrote to the bishop of Rome he claimed to be allowed to do his work in his own way, and he claimed it under the second canon of the council of Constantinople, in 381, which, after declaring that no one bishop shall intrude into the jurisdiction of another, entered a decree that when among barbarians there was any difference connected with the administration of the Christian rites, liberty should be allowed and their claims should be acknowledged.

Defense of
Christian Lib-
erty.

The claim which Columbanus made before Boniface IV is the claim which the English church today upholds in defense of its own Christian liberty. It needs no doctrine but that which it has received from the apostles and the evangelists. It holds the Catholic faith as it has been perpetuated by succession from the first ages until now. But beyond that, in things that are not in their own nature indifferent, it will submit to no dictation, and it will resist every effort to destroy the rights which have been given it by our Lord Jesus Christ Himself. When He called His apostles He left it to themselves under the guidance and dictation of the Holy Spirit to adopt that line of polity they should find to be most necessary. He prescribed no ritual, but He left it free to the men whom He had chosen to adapt themselves to different times and different circumstances in order that there should be no obligation upon the council regarding those fundamental things which are necessary to man's salvation. That principle the Church of England has maintained, and ever shall maintain, as necessary to the defense of Christian liberty in things which are belonging to obligations upon the conscience.

Mr. Greene, in his "Making of England," has observed that it was a happy circumstance that, at the council of Whitby, in 664, the Church of England did not throw in its light with the Scoto-Celtic church with all its ardent devotion and all its missionary enterprise, but made the choice now that the door was open, to ally itself with the outside world and above all with Rome as the great fountain of ancient civilization. I believe, as Mr. Greene believes, that it was more than an accident which led Gregory the Great, a man whom all must honor, for his holiness of life and his Christian and missionary devotion; it

was more than an accident when he saw the British boys in Rome, and his heart was touched with Christian sympathy that those fair British were sold for slaves in the Roman market. He never rested until he sent for a band of his missionaries to reclaim the Angles of the Deira and bring them into relations to the Christian faith.

Theodore the Great, trained in the same school as St. Paul at Tarsus, prevailed upon the British church, the Scoto-Celtic church and the church of Rome, represented by Augustine and his followers, to cast aside their differences and to coalesce in one great church. It was his work which brought about, as Mr. Greene says, again the union of the heptarchy into one kingdom and one people. It was the English church which made the English nation; it was not the English nation which made the English church. It was in England as it was before under Charlemagne, as before it had been under Constantine.

Power of Religion.

Let men dream as they will, it is the power of religion that is the only one unifying bond that can ever bind together the sum of the human family. People can talk as they will regarding the union in the year 800, upon Christmas day, between Charlemagne, as representative of the German empire, and the See of Rome, as representative of spiritual energy and power in the western world, but that which moved Charlemagne is the same thing which moved Constantine, or led to the enunciation of the principle which has ever been maintained, that the foundations of human society do not rest upon the church only, nor upon the state only, but they rest upon the church and the state allied one to another, bound together in mutual sympathy for the accomplishment of the work that God has given them to do.

But having given the kingdom of England into the hands of a foreign power—I want to speak with all respect of the great representative of that power at that time; there never was a nobler, a greater, a better meaning man than Innocent III—but Innocent III, as he had made the mistake of sanctioning the invasion of the western church into the east and the founding of the feudal kingdom of Constantinople, so Innocent III also made the dreadful mistake, after John was forced to sign, of anathematizing the men who did the deed, and declaring that he had released the king from the bonds of the oath which bound him to the obligation. But while John obeyed the mandate of the pope and received in silence the suspension which for that act he imposed on him, still, when he returned, he himself signed with his own hand the magna charta, and from that day to this England has maintained the position that not only the church but also the nation shall be free from the sovereignty of any foreign power.

I think this parliament of religions represents one great principle, whatsoever may be the objections to it upon other grounds. It is the principle, which has been enunciated with eloquence and power here before, that religion is natural to man as man and makes the human race one. We Christian men, then, can have no hesitation in welcoming here any man who is made in the image of his Maker, and

has the thirst that religion gives burning in his heart. It is not for Christianity to lay again the foundation which God Himself has laid in the hearts of man. It is the work of Christianity, claiming, as it must ever claim to be, the absolute religion, to supplement, to restore, to correct whatsoever is amiss in that first gift that God gave to man, and to labor to bring it to an absolute perfection.

We have among us at this parliament of religions representatives of the two great historic religions of the past. It is our pleasure here to acknowledge that it is to the Greek church that we owe the formulating of the faith, and that it was by no accident that the Dix ecumenical councils should be co-terminus with the Græco-Roman empire before it passed away in its Byzantine stage. It gives me also pleasure to acknowledge that to the Roman church in the middle age Almighty God gave the teaching and discipline of barbaric nations when they needed a hand that knew how to check and a power that knew how to bind. When Rome fell and was trampled under the feet of the barbarian, she rose to life again, because Rome will be eternal. It rose to life again in the holy Roman empire, as connected with the German empire and German civilization. It accomplished its task in the great work of educating the barbarian, making him a man. But in the present time it is not to the Greek in the past or to the Greek church; it is not to the Roman, nor is it to the Italian people, that God has given the leadership of the world in the great future; it is to the Germanic races and to the Germanic people who brought with them when they came three great principles which underlie the foundation of modern civilization, as contrasted with the past, the sense of personal liberty and of moral obligation; and that other principle, which is not less dear, reverence for woman and that which belongs to the felicity of home; and what is greater still, they brought with them that principle which they incorporated into English life and which is the basis of our American life now, the principle of the jury, by virtue of which man is to be tried by his fellows; and the principle of parliamentary representation, by virtue of which you have no right to tax a man without his own consent. Those three great principles were brought by the Germans when they came into the Greek and Roman world.

Formulating
of the Faith.

I say there are but three pillars upon which rest modern civilization, and which the Church of England is pledged to preserve. I will not except, if you will pardon me, for one moment America. There is no country on earth where man is as free today as he is in England, and where his private rights are more respected. There is no country on earth where the happiness of domestic peace rests as it rests upon the homes of England. And it is the glory of the Christian priesthood there that they have sanctified the home, not simply as prescribing the lesson in an abstract way, but as a married priesthood they exercise an influence of good upon society in England, which no priesthood in this world from the beginning has ever equaled in its influence and its power.



Chancel and Altar of Modern Lutheran Church, Denmark.

The Religious Mission of the English Speaking Nations.

Paper by REV. HENRY H. JESSUP, D. D., of Beirut, Syria.



HERE is a Divine plan in all human history. It embraces nations as well as individuals, and stretches on to the end of time. Every nation and people are a part of the plan of God, who has set to each its bounds and its sphere of service to God and man.

For I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.

But no nobler service has been given to any people, no nobler mission awaits any nation, than that which God has given to those who speak the English tongue.

In 1800 the English speaking population of the globe numbered twenty-four millions. It now numbers not less than one hundred and eight millions, an increase of over four hundred per cent, and it rules over two-fifths of the total area of the globe. It stands on a vantage ground of influence. Its voice sounds through the nations.

English
Speaking Pop-
ulation of the
Globe.

The four elements which make up its power for good and fit it to be the Divine instrument for blessing the world are:

1. Its historic planting and training.
2. Its geographical position.
3. Its physical and political traits.
4. Its moral and religious character—which, combined, constitute:
5. Its Divine call and opportunity, and result in its religious mission, its duty and responsibility.

1. The Historic Planting and Training. In the beginning of the seventh century the Saxon race in Britain embraced the religion of Christ. From that time through nine centuries the hand of God was training,

Historic
Planting and
Training.

leading, disciplining and developing that sturdy northern race until the hidden torch of truth was wrested from its hiding place by Luther and held aloft for the enlightenment of mankind just at the time when Columbus discovered the continent of America, and opened the new and final arena for the activity and highest development of man. Was it an accident that North America fell to the lot of the Anglo-Saxon race, that vigorous northern people of brain and brawn, of faith and courage, of order and liberty? Was it not the divine preparation of a field for the planting and preparation of the freest, highest Christain civilization, the union of personal freedom and reverence for law? The composite race of Norman, Anglo-Saxon and Teutonic blood, planted on the hills and valleys, by the river and plains and among the inexhaustible treasures of coal and iron, of silver and gold, of this marvelous continent, were sent here as a part of a far reaching plan, whose consummation will extend down through the ages.

Geographical
Position.

2. The Geographical Position. A map of the world, with North America in the center, shows at a glance the vantage ground, the strategic position of Great Britain and the United States. Their vast sea coast, the innumerable harbors facing the Atlantic and Pacific Oceans, the maritime instincts of the two nations, their invigorating climate, matchless resources, world-wide commerce, facilities for exploration and travel and peculiar adaptation to permanent colonization in remote countries, give these people the control of the world's future and the key to its moral and ethnical problems.

3. The physical, social and political traits of the English-speaking people are a potent factor in the influence among the nations. * * *

4. The moral and religious character and training of these nations. * * *

While no other European race has succeeded in planting successful colonies and keeping them unmixed with the blood and the vices of inferior races, the Anglo-Saxons have transplanted the vigor of the original stock to the temperate climates of North America, South Africa and Australia.

These great nations are permeated with the principles of the Bible; their poetry, history, science and philosophy are moral, pure, religious; they are founded on a belief in the Divine existence and Providence, and in final retribution; in the sanctions of law and in the supremacy of conscience; in man's responsibility to God and the ruler's responsibility to the people; in the purity of the family, the honor of woman and the sanctity of home; in the obligation to treat all men—white, black and tawny—as brothers made in the image of God. Such principles as these are destined to mold and control all mankind. The United States are impressing deeply the semi-Latin populations of South America, and England and America are affecting France.

A sincere religious spirit, a God-fearing integrity, will mold a nation only in one way, and the upward, Godward growth of such a people will affect by its vital energy other nations and peoples.

5. With such a unique combination of historic, geographical, polit-

ical and religious elements, it is easy to see what constitutes the Divine call and opportunity, the religious mission and responsibility of these great nations. The true ideal of the religious mission of a nation embraces its entire intellectual, moral and social relations and duties to its people and to all other peoples.

True Ideal of
a Religious
Mission.

It is thus a home and a foreign mission. To its own citizens this mission is one of religious liberty, the promotion of Sabbath rest, temperance, social purity and reverence for the laws of God. The Anglo-American peoples should foster and defend those principles which their fathers fought to secure, and keep pure the foundation whose streams are to gladden and refresh the world.

It is treason to liberty, disloyalty to religion, and a betrayal of the sacred trust we hold from God for our children and our country, to surrender the control of our educational system, our moral code, and our holy Sabbath rest from toil, to our brethren from other lands, who have come at our disinterested invitation to share in these blessings, but who, as yet hardly free from the shackles of Old World absolutism or the despair begotten dreams of unbridled license, are not yet assimilated to our essential and vital principles of liberty and law, of perfect freedom of conscience, tempered by the absolute subjection of the individual to the public good.

Let us each rear his own temple for the worship of his God according to his own conscience, but let the schoolhouse be reared by all in common, open and free to all, and patronized by all.

To the civilized nations this mission is one which can only be effective through a consistent, moral example. The English speaking nations are not set as dumb finger-posts of metal or stone, but as living, speaking, acting guides. They are set for an example— to exhibit reform in act, to shun all occasion of war and denounce its horrors, to show the blessings of arbitration by adopting it as their own settled international practice, and to treat all social questions from the standpoint of conscience and equity. The Alabama and Behring sea arbitrations have been an object lesson to the world more potent in exhibiting the true spirit of Christianity than millions of painted pages or the persuasive voice of a hundred messengers of the cross.

The recent action of congress and the house of commons with regard to a treaty of arbitration is pregnant with promise for the future peace of the nations and cause for profound gratitude to God. It is the religious mission of the English speaking nations to form a juster estimate of other nations, to treat all men as entitled to respect, to allow conscience its full sway in all dealings with them.

Let these closing years of this noble century of progress be crowned with the glorious spectacle of a heaven born and heaven-blessed covenant of lasting and inviolable peace between these great nations, one in history, one in faith, one in liberty, one in law, one in future service to God and all mankind

Spiritual Forces in Human Progress.

Paper by REV. EDWARD EVERETT HALE, D. D.

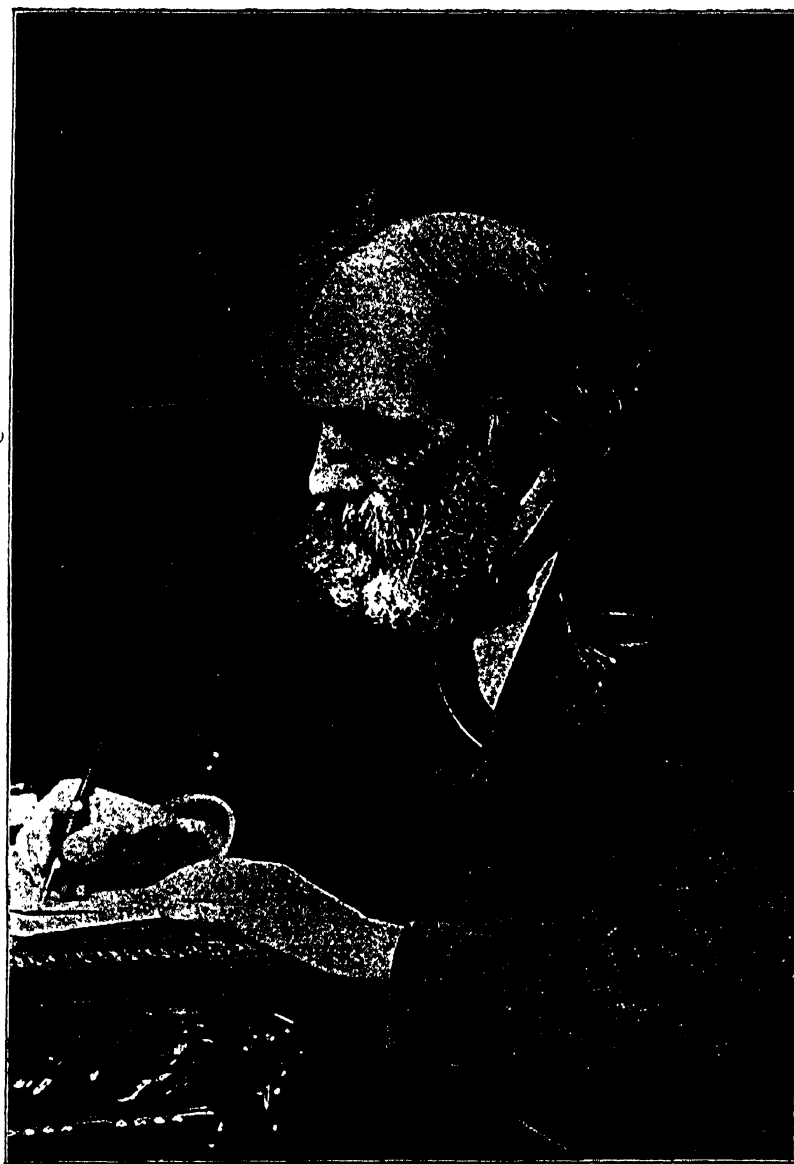


WE speak and think in this matter of the celebration of the discovery of our country as if everybody else had always spoken and thought as we do. Now, this is by no means so. Only a century ago, when Columbus's discovery was 300 years old, the whole world of science, the whole world of literature, the whole world of history, was very doubtful whether we had done any good to the world at all. In fact, the general weight of opinion was that America was a nuisance and had done a great deal more harm than good to civilized men. And, if you think of it, they had some reason for this impression. America had launched the European nations in all their wars.

England was just then disgraced by the loss of her colonies. France was in debt and disgraced by the loss of Canada. The discovery of gold and silver in America had, strange to say, impoverished Spain and Portugal—the gentlemen at Washington can tell you why and how—and the whole commercial arrangements of the world were thrown out of joint, because this untoward discovery of America had been made. There were diseases which, it was universally said, had been introduced from America, and there had been no additions to the arts or the sciences, no addition to those things which seem to make life worth living which they were willing to deem as received from America. The Literary Society at Lyons offered a great prize to be awarded, in 1792, for an essay on "The Advantages and Disadvantages of the Discovery of America." When the time came for the prize to be awarded, the society was so impecunious, and France was so much engaged in other matters of more importance to France and her poor king, that the prize was never given.

But the papers exist which were written for that prize. Among them is the very curious paper of the Abbe de Genty. The abbe, after

Keen Fore-
sight of the
Abbe.



Rev. Edward Everett Hale, Boston.

going from the north pole to the south, from Patagonia to Greenland, comes out with the view that America has never been of any use to the world so far; and, if it is to be of any use, it will be because of the moral virtues of 3,000,000 people in the United States. It has proved that the abbe was perfectly right. All that the world owes to America it owes to the spiritual forces which have been at work in the United States in the last 100 years.

I do not think you will expect me, in the brief time at my disposal, to state exhaustively what these spiritual forces are. I had rather allude in more detail to one alone and let the others speak for themselves at the lips of other speakers here. I do not believe that Americans of today sufficiently appreciate the strength which was given to this country when every man in it went about his own business and was told that he must "paddle his own canoe," that he must "play the game alone," that he must get the best and that he must not trust to anybody about him to work out these miracles and mysteries. And the statement of these duties, these necessities to each man and to every man in the Declaration of Independence, gave an amount of power to the United States of America which the United States of America does not enough realize today. It is power given to America that the European writers never could conceive of, and, with one or two exceptions, do not conceive of to this hour.

Its Power not
Realized.

When you send a man off into the desert and tell him he is to build his own cottage and break up his own farm, make his own road and that he is not to depend for these things on any priest or bishop or on any prefect or mayor or council, that he is not to write home to any central board for an order for proceeding, but that he is to work out his own salvation and that he himself, by the great law of promotion, is to ascend to the summit, you add incalculably to your national power. It is a thing which the earlier travellers in this country never could understand. It drove them frantic with rage.

They would come over here, this French gentleman, that English adventurer, that Scotchman working out his fortune; they would come over here, with that habit of condescension which I must observe is remarkable in all Europeans to this day when they travel in America; and, with that habit of condescension, they were invariably disgusted with the language in which the American pioneer spoke of the future of his country. One of these travellers travelled along on his horse through the mud for thirty miles over a wretched road, which was not a road, over a corduroy, which was not corduroy, and at length he received a welcome in a dirty little log cabin by a man who was hospitable, but he would not stand nonsense. And this pioneer told him that in that dirty home of his were growing up children who were going to live in a palace on that very spot. He told him that that roadway which he had been following was going to be the finest roadway in the world. He told him that this country around him, with just a few redskins in the neighborhood, and occasionally the howl of a wolf in the fields at night was going to be the most magnificent city ever read of in

history. And the traveller never could bear this; he could never stand it.

Free and with
Equal Rights.

What did it mean? It meant that the pioneer had been sent by the nation, as one of the children of the nation, and that he knew he had the nation behind him; he knew he had a country which would stand by him. This country had said to him, "Do what you will, so you do not interfere with the rights of others." This country said to him, in the great words of the Declaration of Independence, that every man is born free and that every man is born with equal rights. It is true that the country, as it sent out the pioneer, did not give him a ticket, did not give him a pin with which to scratch his way in the wilderness. The country said to him in that magnificent proverbial phrase, "Root, hog, or die;" you are to live out your own life, but you shall be free to live out your own life; you are to work out your own salvation, but working out your salvation you are to will and do according to God's good pleasure.

The country thus gave to him the inestimable privilege of freedom. What does a country gain which gives to its citizens this inestimable privilege? Why, if that country needs a million pioneers it sounds its whistle and a million pioneers rise at its order. If, in the course of history, that country needs that every son of hers shall rise in her defence, every son of hers rises in her defence. A government of the people, for the people, by the people, gives the country strength such as no nation ever had before. The pioneer looks forward to such strength as this in that magnificent expression of patriotism which seemed so brutal to the Scotch or English or French adventurer. It is true that all the time there were vulnerable points in this armor of American citizenship. It was all very fine to say, "All men are born free and equal," if, when you said so, none of them happened to be born slaves. It was all very fine to sing

The star-spangled banner, oh long may it wave
O'er the land of the free and the home of the brave

if you did not remember that the rhyme sounded just as well when you sang

O'er the land of the free and the home of the slave

and was just as true. There is something really pathetic in the scrap book of historical speeches of, say, the first thirty years of the century. There is a sort of wish and attempt to keep this matter of slavery out of sight, you know. Why, it is as if we had a fine boy come up here to make his exhibition speech and he should forget his words and you should all pretend to observe that he had not forgotten his words. So, in the first thirty years of this century, we would say our country was the land of the free and the home of the brave, and we would not remember that there were some black people there; we would keep them out of sight if we could.

But this country is ruled by ideas; it is not ruled by frivolities or excuses. And in the middle of all that keeping out of the way the things we did not wish to have seen, there was this man and that

woman who steadily said, without much rhetoric or eloquence, perhaps, "Human slavery is wrong." And they kept saying it; would not be silenced. "Human slavery is wrong;" that is the only answer they would give to arguments on the other side to conventional statements of historical deduction. You know what came from that answer. You know that the great idealism of the beginning worked its way along till, in the blood of your own sons, in the sacrifices of your own home, it should be proved that all men are born free, that all men have equal rights, and to prove these great spiritual truths, smoke and dust and pleasure, gold and silver—these are all forgotten and all as nothing, and the things that are remembered and prized are the spiritual truths which have given this country its strength and its power.

It is this something which, on the other side of the water, is not understood. They are forever telling that, when the wealth of our prairies is exhausted, we shall have to begin where they began; and now they begin to tell us that it is the accident of gold and silver, of lead and copper, that makes our country what it is. No, all these things were here before. The virgin prairies were here; plenty of nuggets of gold were here. It was not till you created men and women who deserved the name of children of God, it was not until you sent every one of them out, sure that he was a child of God and working under God's law, that your gold and silver were worth anything more than dust in the balance.

Working Un-
der God's Law

One is tempted to say in passing, that it was the people, not the theologians, so-called—that it was the people who proved to be the great theologians in this affair. The fall of Augustinianism, the utter ruin of the theory of the middle ages, that men are children of the devil, born of sin—all this dates from the decision of the people of America that they would live by universal suffrage. Universal suffrage came in, one hardly knows how, there was so little said about it. It worked its way in. The voice of the people is the voice of God, the people said, and of course you could not strip the Connecticut valley of its farmers and tell every man from fifty to sixty years of age that he had got to shoulder his musket and go out against Burgoyne, and then tell him when he came back home. "You cannot vote, you are too wicked to vote; you are the son of the devil and should not be allowed to vote." You had to give them universal suffrage. If this Connecticut valley farmer is good enough to die for you, he is good enough to vote for you. This custom of universal suffrage was in advance of all the theologians and, although they kept bits of paper with statements of Augustinianism on them to the effect that the people were the children of the devil, they gave them a suffrage as sons of God.

Vox Populi
Vox Dei.

Augustinianism died with the fact of universal suffrage; it had died long before. I speak with perfect confidence in this matter, because I know there was not a pulpit in the country that brought forth on that Sunday this old doctrine, which is a doctrine to be preserved in a museum, but is not to be paraded at the present day. The doctrine

for us was the great truth that was announced in the beginning, that was written in the Gospels, that we are all kings and priests and sons of God, and that all of us are able in our political constitution to write down the laws of our eternal life.

The Almighty
Dollar.

And I am tempted in passing to speak of that old fashioned sneer about the "almighty dollar"—how every book of travel used to say that we had no idealism in America, that we were all given so to making money, to mines and timber and crops, that we would never know what ideas were, and that for spiritual truths we must go back to Germany and England. "Nobody ever reads American books," they said; "nobody ever looks at an American statue," and thus they really thought that the writing of a great book was the greatest of things, or the carving of a great statue was the greatest of triumphs; not seeing that to create a nation of happy homes is greater than any such triumph, not seeing that to make good men and good women whose history may be worth recording by the pen or by the chisel is an achievement vastly beyond what any artist ever wrought with a chisel or any man of letters ever wrote with his pen. It is in the midst of such sneers about our lack of idealism that one observes with a certain interest the American origin of the man whom everybody would admit was the first great idealist of the English-speaking tongue today.

The Plato of
this Clime.

The man who speaks the word, which some miner in his humble cabin read last night when he took down from his book-shelf Emerson's Essays; the man who wrote the poem which some poor artist read in Paris last night, to his comfort; the man whose works were read last Sunday as the Scriptures are read in some rude log house in the mountain, is Ralph Waldo Emerson—he of the country which is said to know nothing of ideals. His philosophy was not German in its origin. He did not study the English masters in style. He is not troubled by the traditions of the classics of the Greeks and the Romans. Our friends in Oxford, as they put back the Plato which they have been reading for a little refreshment in their idealism, resort to the Yankee Plato of this clime, Ralph Waldo Emerson.

Lessons
Learned.

I have chosen in the few minutes in which I have this greatest privilege in my life to speak thus briefly of what has passed since the year 1800 rather than to attempt a great speech on the great subject assigned to me by your committee, "the spiritual forces of the world." That, it seems to me, is the greatest subject possible. I thought I would not like to have you think me wholly a fool, so I selected one or two of these little illustrations instead of attempting a subject of such great magnitude. The lessons which America has learned, if she will only learn them well and remember them, are lessons which may well carry her through this twentieth century which is before us. We have built up all our strength, all our success on the triumph of ideas, and those ideas for the twentieth century are very simple.

God is nearer to man than He ever was before, and man knows that and knows that because men are God's children they are nearer to each other than they ever were before. And so life is on a higher

plane than it was. Men do not bother so much about the smoke and dust of earth. They live in higher altitudes because they are children of God, living for their brothers and sisters in the world, a life with God for man in heaven. That is the whole of it. At the end of the nineteenth century we can state all our creeds as briefly as this. It is the statement of the pope's encyclical, as he writes another of his noble letters. It is the statement on which is based the action of some poor come-outer, who is so afraid of images that he won't use words in his prayers.

Nearer to
Each Other.

Life with God for man in heaven—that is the religion on which the light of the twentieth century is to be formed. The twentieth century, for instance, is going to establish peace among all the nations of the world. Instead of these transient arbitration boards, such as we have now occasionally, we are going to have a permanent tribunal, always in session, to discuss and settle the grievances of the nations of the world. The establishment of this permanent tribunal is one of the illustrations of life with God, with men in a present heaven. Education is to be universal. That does not mean that every boy and girl in the United States is to be taught how to read very badly and how to write very badly. We are not going to be satisfied with any such thing as that. It means that every man and woman in the United States shall be able to study wisely and well all the works of God, and shall work side by side with those who go the farthest and study the deepest. Universal education will be the best for every one—that is what is coming. That is life with God for man in heaven.

Peace Among
all Nations.

And the twentieth century is going to care for everybody's health; going to see that the conditions of health are such that the child born in the midst of the most crowded parts of the most crowded cities has the same exquisite delicacy of care as the baby born to some President of the United States in the White House. We shall take that care of the health of every man, as our religion is founded on life with God for man in heaven.

Care of the
Health.

As for social rights, the statement is very simple. It has been made already. The twentieth century will give to every man according to his necessities. It will receive from every man according to his opportunity. And that will come from the religious life of that century, a life with God for man in heaven. As for purity, the twentieth century will keep the body pure—men as chaste as women. Nobody drunk, nobody stifled by this or that poison, given with this or that pretense, with everybody free to be the engine of the almighty soul.

Social Rights.

All this is to say that the twentieth century is to build up its civilization on ideas, not on things that perish; build them on spiritual truths which endure and are the same forever; build them of faith, on hope, on love, which are the only elements of eternal life. The twentieth century is to build a civilization which is to last forever, because it is the civilization of an idea.

A Permanent
Civilization.





Tribal Chief, Upper Congo (Heathen).

[By permission of Mr. Wm. S. Cherry.]

The Supreme End and Office of Religion.

Paper by REV. WALTER ELLIOTT, of the Paulist Convent, New York.



THE end and office of religion is to direct the aspirations of the soul toward an infinite good, and to secure a perfect fruition. Man's longings for perfect wisdom, love and joy are not aberrations of the intelligence, or morbid conditions of any kind; they are not purely subjective, blind reachings forth toward nothing. They are most real life, excited into activity by the infinite reality of the Supreme Being, the most loving God, calling His creature to union with Himself. In studying the office of religion we therefore engage in the investigation of the highest order of facts, and weigh and measure the most precious products of human conduct—man's endeavors to approach his ideal condition.

Reason, if well directed, dedicates our best efforts to progress toward perfect life; and if religion be of the right kind, under its influence all human life becomes sensitive to the touch of the divine life from which it sprung. The definition of perfect religious life is, therefore, equivalent to that of most real life; the human spirit moving toward perfect wisdom and joy by instinct of the divine spirit acting upon it both in the inner and outer order of existence.

But man's ideal is more than human. Man would never be content to strive after what is no better than his own best self. The longing toward virtue and happiness is for the reception of a superior, a divine existence. The end of religion is regeneration.

Man's Ideal
More than Human.

Otherwise stated, religion has not done its work with the effacement of sin and the restoration of the integrity of nature. It has, indeed, this remedial office, but its highest power is transformative; it is the elixir of a new and divine life. The supreme office of religion is regeneration.

To remit actual sin is not the main purpose of religion, but rather to remedy that first evil by which our race lost its supernatural and divine dignity—the evil called original sin. And this is the meaning of Christianity's great word, regeneration. It is not only said, "unless ye repent," but also, "unless ye are born again, ye cannot enter into the kingdom of God;" "born of water and of the Holy Ghost;" "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Not Emancipation but Regeneration.

The supreme end of religion is not emancipation, but regeneration. As among the Romans, when a citizen emancipated his slave, he by that act conferred citizenship on him, so the pardon of sin by Christ is not only remission, but also adoption among the sons of God.

That gift from above known as the grace of Christ does not simply break the fetters of sin, it ennoble the slave with the dynastic dignity of God. Thus the value of grace is essential in its transforming power, accidental in its cleansing power, or its power of reconciliation.

The final end of all created existence is the glory of God in His office of Creator. As man is a micro-cosmos, so the human nature of the God-man, Jesus Christ, is the culminating point at which the creative act attains to its summit and receives its last perfection. In that humanity, and through it in the Deity with which it is one person, we all are called to share. The supreme end and office of religion is to bring about that union and to make it perfect.

"The justification of a wicked man is his translation from the state in which man is born as a son of the first Adam, into the state of grace and adoption of the sons of God by the second Adam, Jesus Christ, our Saviour." These words of the Council of Trent affirm that the boon of God's favor is not merely restoration to humanity's natural innocence. God's friendship for man is elevation to a state higher than nature's highest, and infinitely so, and yet a dignity toward which all men are drawn by the unseen attraction of divine grace, and toward which, in their better moments, they consciously strive, however feebly and blindly.

New Life for Man.

Religion, as understood by Christianity, means new life for man, different life, additional life. "He breathed into his face the breath of life." What life? What life did Christ mean when He said, "I am come that they may have life and may have it more abundantly?" Is it merely the fullness of the natural life of man? No, but a superior and transcendent life, which is nothing less than the natural life of God, given to man to elevate him to a participation in the Deity—into a plane of existence which naturally belongs to God alone.

In the breathing forth in Eden, the Holy Spirit, God's life and breath, passed into man. Mark the second breathing: "Breathing upon them, he said, 'Receive ye the Holy Ghost.'" And this is what St. Paul means when he says, "For us, we have the mind of Christ" (I Cor. ii, 16). The Christian mind is thus to be discovered and tested by comparison with the highest standard: "Be ye perfect, as your heavenly Father is perfect."

Before coming to the ways and means and processes of acquiring this divine life, we must consider atonement for sin. It may be asked, Why does Christ elevate us to union with his Father through suffering? The answer is that God is dealing with a race which has degraded itself with rebellion and with crime, which naturally involve suffering.

God's purpose is now just what it was in the beginning, to communicate Himself to each human being, and to do it personally, elevating men to brotherhood with His own Divine Son, making them partakers of the same grace which dwells in the soul of Christ, and shares hereafter in the same blessedness which he possesses with the Father. To accomplish this purpose, God originally constituted man in a supernatural condition of divine favor. That lost by sin, God, by an act of grace yet more signal, places His Son in the circumstances of humiliation and suffering due to sin. This is the order of atonement, a word which has come to signify a mediation through suffering, although the etymological meaning of it is bringing together into one. Mediation is now, as ever before, the constant and final purpose of God's loving dealing with us. We are saved, not only by Christ's death, but, says the apostle, "being reconciled, we shall be saved by His life" (Rom. v. 10).

The Order of
Atonement.

Understand atonement thus, and you know, as a sinner should, what mediation means. Understand mediation thus, and you know, as a child of God should, what a calamity sin is.

In the present order of things atonement is first, but originally mediation, as it was the primary need of imperfect nature, was likewise God's initial work. As things are, too, the gift of righteousness through sharing the cross of Christ elevates man to a degree of merit impossible if the gift were purely and simply a boon.

A mistaken view of this matter of atonement is to be guarded against. For if there is any calamity surpassing the loss of consciousness of sin, it is the loss of consciousness of human dignity. If I must believe a lie, I had rather not choose the monstrous one that I am totally depraved. I had rather be a Pelagian than a Predestinarian. But neither of these is right. Christ and His church are right, and they insist that the divine life and light are communicated to us as being sinners, and in an order of things both painful to nature and superior to it, and yet will allow no one to say that any man is or can be totally depraved.

Hence St. Paul: "I rejoice in my infirmity." Not that sorrow is joy, or is in itself anything but misfortune; but that in the order of atonement it is turned into joy by restoring us to the Divine Sonship.

Religion is positive. It makes me good with Christ's goodness. Religion does essentially more than rid me of evil. In the mansions of the Father, sorrow opens the outer door of the atrium in which I am pardoned, and love leads to the throne-room. If forgiveness and union be distinct, it is only as we think of them, for to God they are one. And this is to be noted: All infants who pass into heaven through the laver of regeneration have had no conscious experience of pardon of

any kind, and yet will consciously enjoy the union of filiation forever. Nor can it be denied that there are multitudes of adults whose sanctification has had no conscious process of the remission of grave sin, for many such have never been guilty of it. To excite them to a fictitious sense of sinfulness is untruthful, unjust and unchristian. Hounding innocent souls into the company of demons is false zeal and is cruel. Yet with some it seems the supreme end and office of religion. This explains the revolt of many, and their bitter resentment against the ministers and ordinances of religion, sometimes extending to the God whose caricature has been seated before their eyes on the throne of false judgment. No order of life needs truthfulness, strict and exact in every detail, so much as that known as the religious. The church is the pillar and ground of truth. The supreme end and office of religion is not the expiation of sin, but elevation to union with God.

Expiation of
Sin.

The expiation of sin is the removal of an obstacle to our union with God. Nothing hinders the progress of guileless or repentant souls, even their peace of mind, more than prevalent misconceptions on this point. Freed from sin, many fall under the delusion that all is done; not to commit sin is assumed to be the end of religion. In reality pardon is but the initial work of grace, and even pardon is not possible without the gift of love.

The sufferings of Christ, as well as whatever is of a penitential influence in his religion, is not in the nature of merely paying a penalty, but is chiefly an offering of love. Atonement is related to mediation as its condition and not as its essence. Thus viewed the sufferings of the King of Martyrs manifest in an indescribably pathetic manner the holiness of God's law, the evil of sin, and the divine compassion for the sinner.

Pardon, we repeat, considered solely by itself, is the removal of an obstacle to our advancement into the divine order. The completion of man's being is his glorification in the Godhead. This is the answer to those who are shocked at the thought that Christ came into the world as a mere sin victim. Christ's sorrow is indeed our atonement, but the end he had in view is the ecstatic joy of the union of human nature with the divine nature. We are washed in the Redeemer's blood, but that blood does not remain on the surface; it penetrates us and sanctifies our own blood, mingling with it. We are not ransomed only but ennobled.

Made Perfect
by Love

It never can be said that it is by reason of obedience that men love, but it must always be said of obedience that it is by reason of love that it is made perfect. Obedience generates conformity, but love has a fecundity which generates every virtue, for it alone is wholly unitive. The highest boast of obedience is that it is the first-born of love. As the humanity said of the divinity, "I go to the Father, because the Father is greater than I," so obedience says of love, "I go to my parent-virtue, for love is greater than I."



His Eminence, James Cardinal Gibbons, Archbishop of Baltimore.

The Needs of Humanity Supplied by the Catholic Religion.

Paper by HIS EMINENCE CARDINAL GIBBONS, Archbishop of Baltimore.



WE live and move and have our being in the midst of a civilization which is the legitimate offspring of the Catholic religion. The blessings resulting from our Christian civilization are poured out so regularly and so abundantly on the intellectual, moral and social world, like the sunlight and the air of heaven and the fruits of the earth, that they have ceased to excite any surprise except to those who visit lands where the religion of Christ is little known. In order to realize adequately our favored situation we should transport ourselves in spirit to ante-Christian times and contrast the condition of the pagan world with our own.

Contrasts of
the Pagan
World with our
Own.

Before the advent of Christ the whole world, with the exception of the secluded Roman province of Palestine, was buried in idolatry. Every striking object in nature had its tutelary divinities. Men worshiped the sun and moon and stars of heaven. They worshiped their very passions. They worshiped everything except God, to whom alone divine homage is due. In the words of the Apostle of the Gentiles: "They changed the glory of the incorruptible God into the likeness of the corruptible man, and of birds and beasts and creeping things. They worshiped and served the creature rather than the Creator, who is blessed forever."

But at last the great light for which the prophets of Israel had sighed and prayed, and toward which even the pagan sages had stretched forth their hands with eager longing, arose and shone unto

them "that sat in darkness and the shadow of death." The truth concerning our Creator, which had hitherto been hidden in Judea that there it might be sheltered from the world-wide idolatry, was now proclaimed, and in far greater clearness and fullness, unto the whole world. Jesus Christ taught all mankind to know the one true God—a God existing from eternity to eternity, a God who created all things by His power, who governs all things by His wisdom, and whose superintending Providence watches over the affairs of nations as well as of men, "without whom not even a bird falls to the ground." He proclaimed a God infinitely holy, just and merciful. This idea of the Deity so consonant to our rational conceptions was in striking contrast with the low and sensual notions which the pagan world had formed of its divinities.

The religion of Christ imparts to us not only a sublime conception of God, but also a rational idea of man and of his relations to his Creator. Before the coming of Christ man was a riddle and a mystery to himself. He knew not whence he came nor whither he was going. He was groping in the dark. All he knew for certain was that he was passing through a brief phase of existence. The past and the future were enveloped in a mist which the light of philosophy was unable to penetrate. Our Redeemer has dispelled the cloud and enlightened us regarding our origin and destiny and the means of attaining it. He has rescued man from the frightful labyrinth of error in which paganism had involved him.

The Gospel of Christ, as propounded by the Catholic church, has brought not only light to the intellect, but comfort also to the heart. It has given us "that peace of God which surpasseth all understanding"—the peace which springs from the conscious possession of truth. It has taught us how to enjoy that triple peace which constitutes true happiness as far as it is attainable in this life—peace with God by the observance of His commandments; peace with our neighbor by the exercise of charity and justice toward him, and peace with ourselves by repressing our inordinate appetites and keeping our passions subject to the law of reason and our reason illumined and controlled by the law of God.

Comfort to
the Heart.

All other religious systems prior to the advent of Christ were national like Judaism, or state religions like Paganism. The Catholic religion alone is world-wide and cosmopolitan, embracing all races and nations and peoples and tongues.

Christ alone of all religious founders had the courage to say to His disciples: "Go, teach all nations." "Preach the Gospel to every creature." "You shall be witness to Me in Judea and Samaria and even to the uttermost bounds of the earth." Be not restrained in your mission by national or state lines. Let my Gospel be as free and universal as the air of heaven. "The earth is the Lord's and the fullness thereof." All mankind are the children of My Father and my brethren. I have died for all, and embrace all in my charity. Let the whole human race be your audience and the world be the theater of your labors.

Every Human
Creature a
Child of God.

It is this recognition of the fatherhood of God and the brotherhood of Christ that has inspired the Catholic church in her mission of love and benevolence. This is the secret of her all-pervading charity. This idea has been her impelling motive in her work of the social regeneration of mankind. I behold, she says, in every human creature a child of God and a brother and sister of Christ, and therefore I will protect helpless infancy and decrepit old age. I will feed the orphan and nurse the sick. I will strike the shackles from the feet of the slave and will rescue degraded women from the moral bondage and degradation to which her own frailty and the passions of the stronger sex had consigned her.

Montesquieu has well said that the religion of Christ, which was instituted to lead men to eternal life, has contributed more than any other institution to promote the temporal and social happiness of mankind. The object of this parliament of religions is to present to thoughtful, earnest and inquiring minds the respective claims of the various religions, with the view that they would "prove all things, and hold that which is good," by embracing that religion which above all others commends itself to their judgment and conscience. I am not engaged in this search for the truth, for, by the grace of God, I am conscious that I have found it, and instead of hiding this treasure in my own breast I long to share it with others, especially as I am none the poorer in making others the richer.

But, for my part, were I occupied in this investigation, much as I would be drawn toward the Catholic church by her admirable unity of faith which binds together 250,000,000 of souls; much as I would be attracted toward her by her sublime moral code, by her world-wide Catholicity and by that unbroken chain of apostolic succession which connects her indissolubly with apostolic times, I would be drawn still more forcibly toward her by that wonderful system of organized benevolence which she has established for the alleviation and comfort of suffering humanity.

Let us briefly review what the Catholic church has done for the elevation and betterment of society:

What the
Church has
Done for Soci-
ety.

First. The Catholic church has purified society in its very fountain, which is the marriage bond. She has invariably proclaimed the unity and sanctity and indissolubility of the marriage tie by saying with her founder that "What God hath joined together let no man put asunder." Wives and mothers, never forget that the inviolability of the marriage contract is the palladium of your womanly dignity and of your Christian liberty. And if you are no longer the slaves of man and the toy of his caprice, like the wives of Asiatic countries, but the peers and partners of your husbands; if you are no longer tenants at will like the wives of pagan Greece and Rome, but the mistresses of your household; if you are no longer confronted by usurping rivals like Moham-medan and Mormon wives, but the queens of the domestic kingdom, you are indebted for this priceless boon to the ancient church, and particularly to the Roman pontiffs who inflexibly upheld the sacred-

ness of the nuptial bond against the arbitrary power of kings, the lust of nobles and the lax and pernicious legislation of civil governments.

Second. The Catholic religion has proclaimed the sanctity of human life as soon as the body is animated by the vital spark. Infanticide was a dark stain on pagan civilization. It was universal in Greece, with the possible exception of Thebes. It was sanctioned and even sometimes enjoined by such eminent Greeks as Plato and Aristotle, Solon and Lycurgus. The destruction of infants was also very common among the Romans. Nor was there any legal check to this inhuman crime, except at rare intervals. The father had the power of life and death over his child. And as an evidence that human nature does not improve with time and is everywhere the same, unless permeated with the leaven of Christianity, the wanton sacrifice of infant life is probably as general today in China and other heathen countries as it was in ancient Greece and Rome. The Catholic church has sternly set her face against this exposure and murder of innocent babes. She has denounced it as a crime more revolting than that of Herod, because committed against one's own flesh and blood. She has condemned with equal energy the atrocious doctrine of Malchus, who suggested unnatural methods for diminishing the population of the human family. Were I not restrained by the fear of offending modesty and of imparting knowledge where "ignorance is bliss," I would dwell more at length on the social plague of ante-natal infanticide, which is insidiously and systematically spreading among us in defiance of civil penalties and of the divine law which says, "Thou shalt not kill."

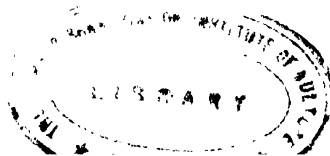
Sanctity of
Human Life.

Third. There is no place of human misery for which the church does not provide some remedy or alleviation. She has established infant asylums for the shelter of helpless babes who have been cruelly abandoned by their own parents or bereft of them in the mysterious dispensations of Providence before they could know or feel a mother's love. These little waifs, like the infant Moses drifting in the turbid Nile, are rescued from an untimely death, and are tenderly raised by the daughters of the Great King, those consecrated virgins who become nursing mothers to them. And I have known more than one such motherless babe who, like Israel's law-giver, in after years became a leader among his people.

Asylums.

Fourth. As the church provides homes for those yet on the threshold of life, so, too, does she secure retreats for those on the threshold of death. She has asylums in which the aged, men and women, find at one and the same time a refuge in their old age from the storms of life, and a novitiate to prepare them for eternity. Thus, from the cradle to the grave, she is a nursing mother. She rocks her children in the cradle of infancy, and she soothes them to rest on the couch of death.

Louis XIV erected in Paris the famous Hotel des Invalides for the veteran soldiers of France who had fought in the service of their country. And so has the Catholic religion provided for those who



have been disabled in the battle of life a home, in which they are tenderly nursed in their declining years by devoted sisters.

The Little Sisters of the Poor, whose congregation was founded in 1840, have now charge of 250 establishments in different parts of the globe, the aged inmates of those houses numbering 30,000, upward of 70,000 having died under their care up to 1889. To the asylums are welcomed not only the members of the Catholic religion, but those also of every form of Christian faith, and even those without any faith at all. The sisters make no distinction of persons or nationality or color or creed, for true Christianity embraces all. The only question proposed by the sisters to the applicant for shelter is this: Are you oppressed by age and penury? If so, come to us and we will provide for you.

Fifth. She has orphan asylums where children of both sexes are reared and taught to become useful and worthy members of society.

Sixth. Hospitals were unknown to the pagan world before the coming of Christ. The copious vocabularies of Greece and Rome had no word even to express that term.

Hospitals. The Catholic church has hospitals for the treatment and cure of every form of disease. She sends her daughters of charity and of mercy to the battlefield and to the plague-stricken city. During the Crimean war I remember to have read of a sister who was struck dead by a ball while she was in the act of stooping down and bandaging the wound of a fallen soldier. Much praise was then deservedly bestowed on Florence Nightingale for her devotion to the sick and wounded soldiers. Her name resounded in both hemispheres. But in every sister you have a Florence Nightingale, with this difference—that, like ministering angels, they move without noise along the path of duty; and, like the angel Raphael, who concealed his name from Tobias, the sister hides her name from the world.

Several years ago I accompanied to New Orleans eight Sisters of Charity, who were sent from Baltimore to re-enforce the ranks of their heroic companions or to supply the places of their devoted associates who had fallen at the post of duty in the fever-stricken cities of the south. Their departure for the scene of their labors was neither announced by the press nor heralded by public applause. They rushed calmly into the jaws of death, not bent on deeds of destruction like the famous 600, but on deeds of mercy. They had no Tennyson to sound their praises. Their only ambition was—and how lofty is that ambition—that the recording angel might be their biographer; that their names might be inscribed in the Book of Life, and that they might receive their recompense from Him who has said: "I was sick and ye visited Me, for as often as ye did it to one of the least of My brethren ye did it to Me." Within a few months after their arrival six of the eight sisters died, victims of the epidemic.

These are a few of the many instances of heroic charity that have fallen under my own observation. Here are examples of sublime heroism not culled from the musty pages of ancient martyrologies or

books of chivalry, but happening in our own day and under our own eyes. Here is a heroism not aroused by the emulation of brave comrades on the battlefield or by the clash of arms or the strains of martial hymns, or by the love for earthly fame, but inspired only by a sense of Christian duty and by the love of God and her fellow-beings.

Seventh. The Catholic religion labors not only to assuage the physical distempers of humanity, but also to reclaim the victims of moral disease. The redemption of fallen women from a life of infamy was never included in the scope of heathen philanthropy; and man's unregenerate nature is the same now as before the birth of Christ.

Victims of
Moral Disease.

He worships woman as long as she has charms to fascinate, but she is spurned and trampled upon as soon as she has ceased to please. It was reserved for Him who knew no sin to throw the mantle of protection over sinning woman. There is no page in the Gospel more touching than that which records our Saviour's merciful judgment on the adulterous woman. The Scribes and Pharisees, who had perhaps participated in her guilt, asked our Lord to pronounce sentence of death upon her in accordance with the Mosaic law. "Hath no one condemned thee?" asked our Saviour. "No one, Lord," she answered. "Then," said He, "neither will I condemn thee. Go; sin no more."

Inspired by this divine example, the Catholic church shelters erring females in homes not inappropriately called Magdalena asylums and houses of the Good Shepherd. Not to speak of other institutions established for the moral reformation of women, the congregation of the Good Shepherd at Angers, founded in 1836, has charge today of 150 houses, in which upward of 4,000 sisters devote themselves to the care of over 20,000 females who had yielded to temptation or were rescued from impending danger.

Eighth. The Christian religion has been the unvarying friend and advocate of the bondman. Before the dawn of Christianity, slavery was universal in civilized as well as in barbarous nations. The apostles were everywhere confronted by the children of oppression. Their first task was to mitigate the horrors and alleviate the miseries of human bondage. They cheered the slave by holding up to him the example of Christ, who voluntarily became a slave that we might enjoy the glorious liberty of children of God. The bondman had an equal participation with his master in the sacraments of the church and in the priceless consolation which religion affords.

Friend of the
Bondman.

Slave-owners were admonished to be kind and humane to their slaves by being reminded with apostolic freedom that they and their servants had the same Master in heaven, who had no respect of persons. The ministers of the Catholic religion down the ages sought to lighten the burden and improve the condition of the slave as far as social prejudices would permit, till at length the chains fell from their feet.

Human slavery has, at last, thank God, melted away before the noonday sun of the Gospel. No Christian country contains today a solitary slave. To paraphrase the words of a distinguished Irish jurist,

as soon as the bondman puts his foot in a Christian land he stands redeemed, regenerated and disenthralled on the sacred soil of Christendom.

Manual Labor
Ennobled.

Ninth. The Savior of mankind never conferred a greater temporal boon on mankind than by ennobling and sanctifying manual labor and by rescuing it from the stigma of degradation which had been branded upon it. Before Christ appeared among men, manual and even mechanical work was regarded as servile and degrading to the freemen of pagan Rome and was consequently relegated to slaves. Christ is ushered into the world, not amid the pomp and splendor of imperial majesty, but amid the environments of an humble child of toil. He is the reputed son of an artisan and His early manhood is spent in a mechanic's shop. "Is not this the carpenter, the son of Mary?" The primeval curse attached to labor is obliterated by the toilsome life of Jesus Christ. Ever since He pursued His trade as a carpenter He has lightened the mechanic's tools and has shed a halo around the workshop.

If the profession of a general, a jurist and a statesman is adorned by the example of a Washington, a Taney and a Burke, how much more is the calling of a workman ennobled by the example of Christ. What De Tocqueville said sixty years ago of the United States is true today—that with us every honest labor is laudable, thanks to the example and teaching of Jesus Christ.

Summed Up.

To sum up: The Catholic church has taught man the knowledge of God and of himself; she has brought comfort to his heart by instructing him to bear the ills of life with Christian philosophy; she has sanctified the marriage bond; she has proclaimed the sanctity and inviolability of human life from the moment that the body is animated by the spark of life till it is extinguished; she has founded asylums for the training of children of both sexes and for the support of the aged poor; she has established hospitals for the sick and homes for the redemption of fallen women; she has exerted her influence toward the mitigation and abolition of human slavery; she has been the unwavering friend of the sons of toil. These are some of the blessings which the Catholic church has conferred on society.

I will not deny, on the contrary I am happy to avow, that the various Christian bodies outside the Catholic church have been and are today zealous promoters of most of these works of Christian benevolence which I have enumerated. Not to speak of the innumerable humanitarian houses established by our non-Catholic brethren throughout the land, I bear cheerful testimony to the philanthropic institutions founded by Wilson and Shepherd, by Johns Hopkins, Enoch Pratt and George Peabody in the city of Baltimore. But will not our separated brethren have the candor to acknowledge that we had first possession of the field; that these beneficent movements have been inaugurated by us, and that the other Christian communities in their noble efforts for the moral and social regeneration of mankind have in no small measure been stimulated by the example and emulation of the ancient church?

The Practical Service of the Science of Religions to the Cause of Religious Unity, and to Missionary Enterprise.

Paper by MERWIN-MARIE SNELL.



RELIGION is a universal fact of human experience. There are people without Gods, without sacred books, without sacraments, without doctrines, if you will—but none without religion. There is in every human breast an instinct which reaches outward and upward toward the highest truth, the highest goodness, the highest beauty, and which testifies at the same time to the existence of an intimate relation of affection, of honor and of beauty between each individual person and the surrounding universe.

Everything that exists or can exist may be an object of religious devotion, for everything is in some sense a compendium of the World-All and a symbol of creative power, preserving wisdom and transforming providence. In all the world, from pole to pole and from ocean to ocean, there lives not one single unperverted human being from whose soul there does not ascend the incense of adoration and in whose hand is not found the pilgrim staff of duty. Mankind is one in the recognition of the relationship between the individual and the cosmos, and one in the effort to manifest and perfect that relationship by sacrifice and service. Superimposed upon this universal foundation of the spiritual sense, as the late Brother Azarias was wont to describe it, rises a great structure of religious and ethical truths and principles, regarding which there is a substantial agreement among all the branches of the human family. If the precise extent of this agree-

None Without Some Kind of Religion.

ment can be definitely ascertained, as well as the exact significance and cause of the real or apparent divergencies from a common standard, either in the way of omission or addition, the way will be prepared for the complete annihilation of vital religious differences, and the placing of the facts and principles of religions upon an absolutely inexpungable basis.

An Indispensable Condition.

It cannot be too much insisted upon that for a perfect realization of the highest development and firmest demonstration of religion, the perfection of the science of religions is an indispensable condition. Of this fact the friends of the world's parliament of religions cannot permit themselves to doubt; for the parliament itself is a vast hierological museum, a working collection of religious specimens, having the same indispensable value to the hierologist that the herbarium has to the botanist. It is not only an exhibit of religions, but a school of comparative religion, and every one who attends its sessions is taking the first steps toward becoming a hierologist.

Under these circumstances it is fitting that the science of religions should here receive special attention under its own name. And this all the more as the prejudices and animosities which perpetuate religious disunion are in a large proportion of cases the result of gross misconceptions of the true character of the rival creeds or cults. The anti-Catholic, anti-Mormon and anti-Semitic agitations in Christendom, and the highly colored pictures of heathen degradation in which a certain class of foreign missionaries indulge, are significant illustrations of the malignant results of religious ignorance.

No one would hate or despise the Catholic church who knew its teachings and practices as they really are; no one would exclude the church of the latter day saints from the family of the world's religions who had caught the first glimpse of its profound cosmogony, its spiritual theology and its exalted morality; no one would fail in respect to Judaism could he once enter into the spirit of its teaching and ritual; and no one would attribute a special ignorance and superstition to the pagan systems as such who had taken the trouble to acquaint himself with their phenomena, and, as it were, enter into union with their inner souls and thus fully perceive the divine truths upon which they rest.

Those who aspire to prepare themselves to give intelligent assistance to the cause of religious unity by a scientific study of religions should bear in mind the following rules:

1. An impartial collection and examination of data regarding all religions without distinction is of primary importance.
2. It is not necessary, however, to doubt or disbelieve one's own creed in order to give a perfectly unbiased examination to all others.
3. In cases where the facts are in dispute the testimony of the adherents of the system under consideration must outweigh those who profess some other religion or none.
4. The facts collected must be studied in due chronological order, and it is not legitimate to construct a history of religions based upon a study of contemporary cults without regard to history.

5. Resemblances in nomenclature, in beliefs or in customs must not be too hastily accepted as conclusive evidence of the special relationship between systems.
6. Resemblances in ceremonial details must not be considered as necessarily indicating any fundamental similarity or kinship.
7. When any religion or any one of its constituent elements appears to be absurd and false, consider that this appearance may result from an error as to the facts in the case, or misunderstanding of the true significance of those facts.

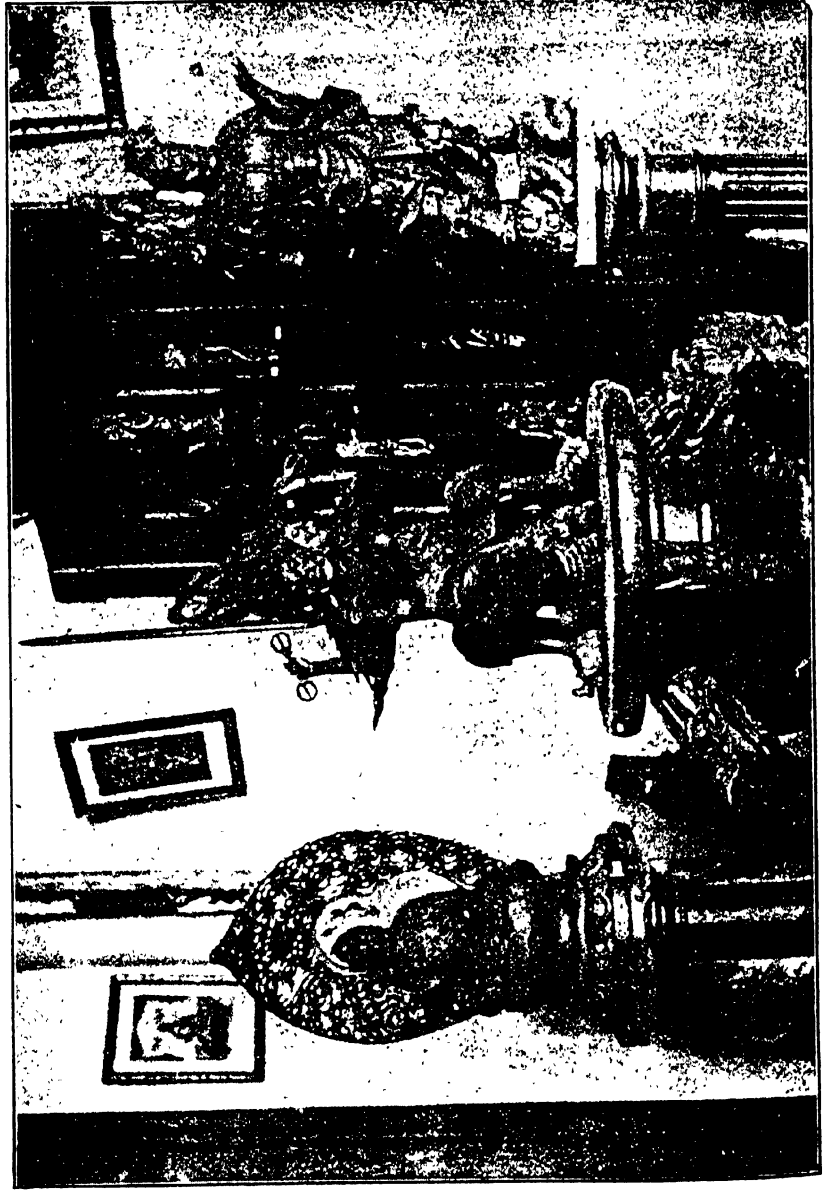
It is not necessary to be a scientist by profession in order to give intelligent study to the science of religions. The professional hierologist analyzes and compares religions from a pure love of his science; the man of broadening culture and thought may study them with the practical end of a fuller self-enlightenment regarding his duties to God and the race; and the intelligent religious partisan may seek to master, by means of this science, the secret of religious variations and to obtain such a knowledge of the relation of other religious systems to his own, their points of agreement and contradiction and their historic contact as will enable him to carry on a very powerful and fruitful propaganda.

Missionary work, in particular, cannot dispense with this science. I do not refer to Christian missions exclusively, but to missionary work in general, whoever be its objects and whatever its aims, and whether it be Catholic, Protestant, Buddhist, or Moslem. Every missionary training school should be a college of comparative religion. It should be realized that ignorance and prejudice in the propagandist are as great obstacles to the spread of any religion as the same qualities in those whom it seeks to win, and that the first requisite to successful missionary work is a knowledge of the truths and beauties of the existing religion, that they may be used as a point d'appui for the special arguments and claims of that with which it is desired to replace it.

Aid to Mis-
sionary Work.

However, whatever may be the motives of the scientist, the truth seeker and the propagandist, they must all use the same methods of impartial research; and all work together, even though it be in spite of themselves, for the hastening of the day when mutual understanding and fraternal sympathy, and intelligent appreciation as wide as the world shall draw together in golden bonds the whole human family.

All true study of the facts of nature and man is scientific study; all true aspiration toward the ideal of the universe is religious aspiration. Into this union of religious science all men can enter—Catholics, Protestants, Jews, Mormons, Mohammedans, Hindus, Buddhists, Confucianists, Jains, Taoists, Shintoists, Theosophists, Spiritualists, theists, pantheists and atheists, and none of them need feel out of place; none of them need sacrifice their favorite tenets, and none of them should dare to deny to any of the others a perfect right to stand upon the same platform of intelligent and impartial inquiry and to obtain a free and appreciative audience for all that they can say on their own behalf.



Japanese Idols—Dragon of the Typhoon.

The Social Office of Religious Feeling.

Paper by PRINCE SERGE WOLKONSKY, of Russia.



T is the custom at the congresses that whenever a speaker appears on the stage he should be introduced as the representative either of some government, or of some nationality, or of some association, or of some institution, or of any kind of collective unity that absorbs his individuality and classifies him at once in one of the great divisions of humanity.

My name to-night has not been put in connection with any of these classifications, and it is quite natural that you should ask: "What does he represent? Does he represent a government?" No, for I think that no government as such should have anything to do with the questions that are going to be treated here, nor should it interfere in the discussions. Am I a representative of a nation? No, I am not. Why not? I'll tell you. Some weeks ago I had the honor of speaking in this same hall on some educational subjects. After I had finished, several persons came to me to express their feelings of sympathy. I recollect with a particular thought of thankfulness the good faces of three colored men, who came with outstretched hands and said:

"We want to thank you because we like your ideas of humanity and of internationality—we like them."

If I mention the fact it is not because I gather any selfish satisfaction in doing so, but because I feel happy to live at a time when the advancement of inventions and ideas made such a fact possible as that of a stranger coming from across the ocean to this great country of the New World and being greeted as a brother by children of a race that a few years ago was regarded as not belonging to humanity. I feel proud to live in such times, and I am glad to owe the experience to America.

But that same evening a lady came to me with expression of greatest astonishment and said she was so much surprised to hear

Not a Representative of a Nation.

such ideas, such evidences of the brotherhood of man, advanced by a Russian

"Why so?" I asked her.

"Because I always thought these ideas were American."

"American ideas? No, madame; these ideas are as little American as they are Russian. They are human ideas, madame, and if you are a human creature you must not be astonished—you have no right to be astonished—that another human creature spoke to you a language that you would have spoken yourself."

No, I am representative of no nationality, of no country. I love my country; I would not stand at this very place, I would not speak to you tonight if I did not; but our individual attachment to our own country is of no good if it does not give to us an impulse to some wider expansion, if it does not teach us to respect other people's attachment to their country, and if it does not fill our heart with an ardent wish that every one's country should be loved by every one.

Now remains a last question: Am I representative of one particular religion? I am not, for if I were I would bring here words of division, and no other words but words of union should resound in this hall. And so I introduce myself with no attributes, considering that after the permission of the president that confers on a man the right of appearing on this stage, the mere fact of his being a man—at least at a religious congress—is a sufficient title for deserving your attention.

Now, we must extend the same restrictions to the subject we are going to treat. First of all, we settle the point that we are not going to speak of any particular religion, but of religious feeling in general, independently of its object. Secondly, we will not speak of the origin of the religious feeling; whether it is inspired from heaven or it is the natural development of our human faculties; whether it is a special gift of the Creator to man or the result of a long process of evolution that has its beginning in the animal instinct of self-preservation. The latter theory that places the beginning of religion in the feeling of fear seems to prevail in modern science and is regarded as one of its newest conquests, although many centuries ago the Latin poet said that "Primus in orbe deos fecit timor." A remarkable evolution, indeed, that would place the origin of religion in the trembling body of a frightened mouse, and the end of it on the summit of Golgotha. We will not contest, but we will invite those who were clever enough to discover and prove this wonderful process of evolution to pay their respect and gratitude to Him who made such a process of evolution possible.

Let us forget for once that eternal question of origins. Do you judge the importance of a river by the narrowness of its source? Do you reproach the flowers with the putrified elements which nourish its roots? Now, you see what a wrong way we may take sometimes in investigating origins. No, let us judge the river by the breadth and strength of its full stream, and the flower by the beauty of its colors.

Religious
Feeling in General.

and of its odor, and let us not go back nor down to darkness when we have the chance of living in light. Religious feeling is a thing that exists, it is a reality, and wherever it may come from it deserves our attention and our highest respect as the motor of the greatest acts that were accomplished by humanity in the moral domain.

Two objections may be urged: First, the human sacrifices of ancient times that were accomplished under prescriptions of religion. To this we must answer that religious feeling, as everything on earth, requires a certain time to become clear and lucid; and we can observe that the mere fact of its gradual development brings up by and by a rejection and condemnation of those violences and abuses that were considered incumbent in those prehistoric times when everything was but confusion and in a state of formation. The same religions that started with human sacrifices led those who followed the development of ideas and did not stick to the elaboration of rituals—to highest feelings of humanity and charity. Socrates and Plato wrote the introduction, and Seneca the first volume of the work that was continued by St. Paul.

The second objection will be the violences accomplished in the name of Christianity. Religious feeling, it will be said, produces such atrocities as the inquisition and other persecutions of modern and even present times. Never, never, never! Never did Christian religion inspire a persecution. It did inspire those who were persecuted, but not those who did persecute. What is it that in persecution is the product of religious feeling? Humility, indulgence, pardon, patience, heroism, martyrdom; all the rest that constitutes the active elements of a persecution is not the work of religion: martyrization, torture, cruelty, intolerance, are the work of politics; it is authority that chastises insubordination, and the fact that authorities throughout history have been often sincerely persuaded that they acted "*ad majorem Dei gloriam*," is but a poor excuse for them, an excuse that in itself includes a crime.

But now let us withdraw the question of religious feeling from history and politics, and let us examine it from the strictly individual point of view. Let us see what it gives to a man in his intercourse with other men, this being the really important point, for we think that only in considering the single individual you really embrace the whole humanity. The moment you consider a collective unity of several or many individuals you exclude the rest.

Individual
Point of View.

It is that very desire to embrace all humanity that determined us in the choice of our theme. In fact, what other feeling on earth but the religious feeling could have the property of reuniting all men on a common field of discussion and on the same level of competence? No scientific, no artistic, no political, no other religious subject but the subject we selected; that feeling of our common human nothingness in presence of that unknown but existing being, before whom we are all equal; who holds us under the control of those laws of nature that we are free to discover and to study, but cannot transgress without succumbing to their inexorable changelessness, and who regulates

our acts by having impressed upon each of us the reflection of Himself through that sensitive instrument, the human conscience. If we appeal to one creed or to one religion, we will always have either a limited or a divided audience; but if we appeal to the human conscience, no walls will be able to contain our listeners. All limits and divisions must fall if only we listen to our conscience. What are national, or political, or religious differences? Are they worth being spoken of before an appeal that reunites, not only those who believe differently, but those who believe with those who do not believe?

This is the great significance of religious feeling I wish to point out to you. Not the more or less certitude it gives to each individual of his own salvation in the future, but the softening influence it must have on the relations of man to man in the present.

Unity and
Happiness.

Let us believe in our equality; let us not be "astonished" when life once in a while gives us the chance of experiencing that one man feels like another man. Let us work for unity and happiness, obeying our conscience and forgetting that such things exist as Catholic, or Buddhist, or Lutheran, or Mohammedan. Let every one keep those divisions each one for himself and not classify the others; if some one does not classify himself, and if he does not care to be classified at all, well, then, let him alone. You won't be able to erase him from the great class of humanity to which he belongs as well as you. He will fulfill his human duties under the impulse of his conscience as well as you, and perhaps better; and if a future exists, the God in whom he did not or could not believe will give him the portion of happiness he has deserved in making others happy. For what is morality after all? It is to live so that the God who, according to some of us, exists in one way, according to some others in another way; who, according to some others, does not exist at all, but whom we all desire to exist, that this God should be satisfied with our acts.

All Men the
Same.

Yes, Christianity is broad because it teaches us to accept and not to exclude. If only all of us would remember this principle the ridiculous word of "religion of the future" would disappear once and forever. Of course, as long as you will consider that religion consists in forms of worshiping that secure to you your individual salvation, the greatest part of humanity will declare that forms are worn out and that we need a new "religion of the future." But if you fill yourself with the idea that religion is the synthesis of your beliefs in those prescriptions that regulate your acts toward other men, you will give up your wanderings in search of new ways of individual salvation, and you will find vitality and strength in the certitude that we need no other way but the one shown by the religion that teaches us that all men are the same, whatever their religion may be.

The Work of Social Reform in India.

Paper by B. NAGARKAR.



THE conquest of India by England is one of the most astounding marvels of modern history. To those who are not acquainted with the social and religious condition of the diverse races that inhabit the vast India peninsula, it will always be a matter of great wonder as to how a handful of English people were able to bring under their sway such an extensive continent as Hindostan, separated from England by thousands of miles of the deep ocean and lofty mountains. Whatever the circumstances of this so-called conquest were, they were no more than the long-standing internal feuds and jealousies—the mutual antipathies and race-feelings—between caste and caste, creed and creed, and community and community, that have been thrown together in the land of India. The victory of the British—if victory it can be called—was mainly due to the internal quarrels and dissensions that had been going on for ages past between the conflicting and contending elements of the Indian population. Centuries ago, when such a miserable state of local division and alienation did not exist in India, or at any rate had not reached any appreciable degree, the Hindus did make a brave and successful stand against powerful armies of fierce and warlike tribes that led invasion after invasion against the holy home of the Hindu nation. Thus it was that from time to time hordes of fierce Bactrians, Greeks, Persians and Afghans were warded off by the united armies of the ancient Hindus. Time there was when the social, political and religious institutions of the Aryans in India were in their pristine purity, and when as a result of these noble institutions the people were in the enjoyment of undisturbed unity, and so long as this happy state of things continued the Hindus enjoyed the blessings of freedom and liberty. But time is the great destroyer of everything; what has withstood the withering influences of that arch-enemy of every earthly glory and greatness? In proportion as the people of India became faithless to their ancestral institutions, in the same proportion they fell in the scale of nations.

Fell in the
Scale of Na-
tions.

State of Dead-
ly Division.

At first they fell a prey to one foreign power and then to another, and then again to a third, and so on, each time degeneration doing the work of division, and division in its own turn doing the ghastly work of further and deeper degeneration. About two hundred years ago this fatal process reached its lowest degree and India was reduced to a state of deadly division and complete confusion. Internecine wars stormed the country, and the various native and foreign races then living in India tried to tear each other to pieces. It was a state of complete anarchy, and no one could fathom what was to come out of this universal chaos.

At this critical juncture of time there appeared on the scene a distant power from beyond the ocean. No one had heard or known anything of it. The white-faced sahib was then a sheer novelty to the people of India. To them in those days a white-faced biped animal was synonymous with a representative of the race of monkeys, and even to this day, in such parts of India as have not been penetrated by the rays of education or civilization, ignorant people in a somewhat serious sense do believe that the white-faced European is perhaps a descendant of apes and monkeys. For aught I know the ever-shifting, ever-changing, novelty-hunting philosophies of the occult world and the occult laws, of spirit presence and spirit presentiment in your part of the globe may some day be able to find out that these simple and unsophisticated people had a glimpse of the "Descent of Man" according to Darwin. Whatever it may be, no one could ever have dreamt that the people of England would ever stand a chance of wielding supreme power over the Indian peninsula. At first the English came to India as mere shopkeepers. Not long after they rose to be the keepers of the country, and ultimately they were raised to be the rulers of the Indian empire. In all this there was the hand of God. It was no earthly power that transferred the supreme sovereignty of Hindostan into the hands of the people of Great Britain. Through the lethargic sleep of centuries the people of India had gone on degenerating. Long and wearisome wars with the surrounding countries had enervated them; the persistent cruelty, relentless tyranny and ceaseless persecution of their fanatic invaders had rendered them weak and feeble even to subjection, and a strange change had come over the entire face of the nation.

Cloud of De-
cay.

The glory of their ancient religion, the purity of their social institutions and the strength of their political constitution had all been eclipsed for the time being by a thick and heavy cloud of decay and decrepitude. For a long time past the country had been suffering from a number of social evils, such as wicked priestcraft, low superstition, degrading rites and ceremonies and demoralizing customs and observances. It was, indeed, a pitiable and pitiful condition to be in. The children of God in the holy Aryavarta, the descendants of the noble Rishis, were in deep travail. Their deep wailing and lamentation had pierced the heavens, and the Lord of love and mercy was moved with compassion for them. He yearned to help them, to raise them, to restore

them to their former glory and greatness; but He saw that in the country itself there was no force or power that He could use as an instrument to work out His divine providence. The powers that were and long had been in the country had all grown too weak and effete to achieve the reform and regeneration of India. It was for this purpose that an entirely alien and outside power was brought in. Thus you will perceive that the advent of the British in India was a matter of necessity and, therefore, it may be considered as fully providential.

It is not to be supposed that this change of sovereignty from the eastern into the western hands was accomplished without any bloodshed or loss of life. Even the very change in its process introduced new elements of discord and disunion, but when the change was completed and the balance of power established, an entirely new era was opened up on the field of Indian social and political life. This transfer of power into the hands of your English cousins has cost us a most heavy and crushing price. In one sense, it took away our liberty; it deprived us, and has been ever since depriving us, of some of our noblest pieces of ancient art and antiquity which have been brought over to England for the purpose of adornment of and exhibition in English museums and art galleries.

New Elements
of Discord.

At one time it took away from the country untold amounts of wealth and jewelry, and since then a constant, ceaseless stream of money has been flowing from India into England. The cost, indeed, has been heavy, far too heavy, but the return, too, has been inestimable. We have paid in gold and silver, but we have received in exchange what gold and silver can never give or take away—for the English rule has bestowed upon us the inestimable boon of knowledge and enlightenment. And knowledge is a power. It is with this power that we shall measure the motives of the English rule. The time will come, as it must come, when, if our English rulers should happen to rule India in a selfish, unjust and partial manner, with this same weapon of knowledge we shall compel them to withhold their power over us. But I must say that the educated natives of India have too great a confidence in the good sense and honesty of our rulers ever to apprehend any such calamity.

Our Anglo-Saxon rulers brought with them their high civilization, their improved methods of education, and their general enlightenment. We had been in darkness and had well-nigh forgotten our bright and glorious past. But a new era dawned upon us. New thoughts, new ideas, new notions began to flash upon us one after another. We were rudely roused from our long sleep of ignorance and self-forgetfulness. The old and the new met face to face. We felt that the old could not stand in the presence of the new. The old we began to see in the light of the new, and we soon learned to feel that our country and society had been for a long time suffering from a number of social evils, from the errors of ignorance and from the evils of superstition. Thus we began to bestir ourselves in the way of remedying our social organization. Such, then, were the occasion and the origin of the work of social reform in India.

Old and New
Face to Face.

Work of Reform.

Before I proceed further, I must tell you that the work of reform in India has a twofold aspect. In the first place, we have to revive many of our ancient religious and social institutions. Through ages of ignorance they have been lost to us, and what we need to do in regard to these institutions is to bring them to life again.

So far as religious progress and spiritual culture are concerned, we have little or nothing to learn from the west, beyond your compact and advanced methods of combination, co-operation and organization. This branch of reform I style as reform by revival. In the second place, we have to receive some of your western institutions. These are mostly political, industrial and educational; a few social. But in every case the process is a composite one. For what we are to revive we have often to remodel, and what we have to receive we have often to recast. Hence our motto in every department of reform is, "Adapt before you adopt." I shall now proceed to indicate to you some of the social reforms that we have been trying to effect in our country.

Institution of Caste.

The abolition of caste— what is this Hindu institution of caste? In the social dictionary of India, "caste" is a most difficult word for you to understand. Caste may be defined as the classification of a society on the basis of birth and parentage. For example, the son or daughter of a priest must always belong to the caste of priests or Brahmins, even though he or she may never choose to follow their ancestral occupation. Those who are born in the family of soldiers belong to the soldier caste, though they may never prefer to go on butchering men. Thus the son of a grocer is born to be called a grocer, and the son of a shoemaker is fated to be called a shoemaker. Originally, there were only four castes—the Brahman, or the priest; Kihateiya, or the soldier; Vaishya, or the merchant, and Shudra, or the serf. And these four ancient castes were not based on birth, but on occupation or profession. In ancient India, the children of Brahman parents often took to a martial occupation, while the sons of a soldier were quite free to choose a peaceful occupation if they liked. But in modern India, by a strange process, the original four castes have been multiplied to no end and have been fixed most hard and fast. Now you find perhaps as many castes as there are occupations. There is a regular scale and a grade. You have the tailor caste and the tinker caste, the blacksmith caste and the goldsmith caste, the milkman caste and the carpenter caste, the groom caste and the sweeper caste. The operation of caste may be said to be confined principally to matters of first, food and drink; second, matrimony and adoption; third, the performance of certain religious rites and ceremonies.

Each caste has its own code of laws and its own system of observances. They will eat with some, but not with others. The higher ones will not so much as touch the lower ones. Intermarriages are strictly prohibited. Why, the proud and haughty Brahman will not deign to bear the shadow of a Shudra or low caste. In the west you have social classes, we, in India, have "castes." But remember that

classes" with you are a purely social institution, having no religious sanction. "Castes" with us are essentially a religious institution, based on the accident of birth and parentage. With a view to illustrate the difference between "classes" and "castes," I may say that in western countries the lines of social division are parallel, but horizontal, and, therefore, ranging in the social strata one above another. In India these lines are perpendicular and, therefore, running from the top to the bottom of the body social, dividing and separating one social stratum from every other. The former arrangement is a source of strength and support and the latter a source of alienation and weakness. Perhaps at one time in the history of India when the condition of things was entirely different and when the number of these castes was not so large, nor their nature so rigid as now, the institution of caste did serve a high purpose; but now it is long, too long, since that social condition underwent a change. Under those ancient social and political environments of India the institution of caste was greatly helpful in centralizing and transmitting professional knowledge of arts and occupations, as also in grouping, binding together and preserving intact the various guilds and artisan communities. But centuries ago that social and political environment ceased to exist, while the mischievous machinery of caste continues in full swing up to this day. Caste in India has divided the mass of Hindu society into innumerable classes and cliques. It has created a spirit of extreme exclusiveness; it has crowded and killed legitimate ambition, healthy enterprise and combined adventure. It has fostered envy and jealousy between class and class and set one community against another.

It is an unmitigated evil and the veriest social and national curse. Much of our national and domestic degradation is due to this pernicious caste system. Young India has been fully convinced that if the Hindu nation is once more to rise to its former glory and greatness this dogma of caste must be put down. The artificial restrictions and the unjust—nay, in many cases, inhuman and unhuman—distinctions of caste must be abolished. Therefore, the first item on the programme of social reform in India is the abolition of caste and furtherance of free and brotherly intercourse between class and class as also between individual and individual, irrespective of the accident of his birth and parentage, but mainly on the recognition of his moral worth and goodness of heart.

Freedom of intermarriage. Intermarriage, that is marriage between the members of two different castes, is not allowed in India. The code of caste rules does not sanction any such unions under any circumstances. Necessarily, therefore, they have been marrying and marrying for hundreds of years within the pale of their own caste. Now, many castes and their substances are so small that they are no larger than mere handfuls of families. These marriages within such narrow circles not only prevent the natural and healthy flow of fellow-feeling between the members of different classes, but, according to the law of evolution as now fully demonstrated, bring on the degener-

Must Be Put
Down.

ation of the race. The progeny of such parents go on degenerating physically and mentally and, therefore, there should be a certain amount of freedom for intermarriage. It is evident that this question of intermarriage is easily solved by the abolition of caste.

Prevention of infant marriage. Among the higher castes of Hindus it is quite customary to have their children married when they are as young as seven or eight; in cases not very infrequent as young as four and five.

Betrothal of
Children.

Evidently these marriages are not real marriages—they are mere betrothals; but, so far as inviolability is concerned, they are no less binding upon the innocent parties than actual consummation of marriage. Parties thus wedded together at an age when they are utterly incapable of understanding the relations between man and woman, and without their consent, are united with each other lifelong, and cannot at any time be separated from each other even by law, for the Hindu law does not admit of any divorce. This is hard and cruel. It often happens that infants that are thus married together do not grow in love. When they come of age they come to dislike each other, and then begins the misery of their existence. They, perhaps, hate each other, and yet they are expected to live together by law, by usage and by social sentiment. You can picture to yourselves the untold misery of such unhappy pairs. Happily, man is a creature of habits, and providence has so arranged that, generally speaking, we come to tolerate, if not to like, whatever our lot is cast in with. But even if it were only a question of likes and dislikes, there is a large number of young couples in India that happen to draw nothing but blanks in this lottery of infant marriage. In addition to this serious evil there are other evils more pernicious in their effects connected with infant marriage. They are physical and intellectual decay and degeneracy of the individual and the race, loss of individual independence at a very early period of life when youths of either sex should be free to acquire knowledge and work out their own place and position in the world, consequent penury and poverty of the race, and latterly, the utterly hollow and unmeaning character imposed upon the sacred sacrament of marriage. These constitute only a few of the glaring evils of Hindu infant marriage. On the score of all these the system of Hindu infant marriage stands condemned, and it is the aim of every social reformer in India to suppress this degrading system. Along with the spread of education the public opinion of the country is being steadily educated and, at least among the enlightened classes, infant marriages at the age of four and five are simply held up to ridicule. The age on an average is being raised to twelve and fourteen, but nothing short of sixteen as the minimum for girls and eighteen for boys would satisfy the requirements of the case. One highest ideal is to secure the best measure possible; but where the peculiar traditions, customs and sentiments of the people cannot give us the best, we have, for the time being, to be satisfied with the next best, and then again keep on demanding a higher standard.

The marriage laws in general—the Hindu marriage laws and customs—were formulated and systematized in the most ancient of times, and viewed under the light of modern times and western thought they would require in many a considerable radical reform and recasting. For instance, why should women in India be compelled to marry? Why should they not be allowed to choose or refuse matrimony just as women in western countries are? Why should bigamy or polygamy be allowed by Hindu law? Is it not the highest piece of injustice that while woman is allowed to marry but once, man is allowed (by law) to marry two, or more than two, wives at one and the same time? Why should the law in India not allow divorce under any circumstances? Why should a woman not be allowed to have (within the lifetime of her husband) her own personal property, over which he should have no right or control? These, and similar to these, are the problems that relate to a thorough reform of the marriage laws in India. But situated as we are at present, society is not ripe even for a calm and dispassionate discussion of these, much less then for any acceptance of them, even in a qualified or modified form. However, in the distant future people in India shall have to face these problems. They cannot avoid them forever. But as my time is extremely limited, you will pardon me if I avoid them on this occasion.

Marriage
Laws and Customs.

Widow marriage. You will be surprised to hear that Hindu widows from among the higher castes are not allowed to marry again. I can understand this restriction in the case of women who have reached a certain limit of advanced age, though in this country it is considered to be in perfect accord with social usage even for a widow of three score and five to be on the lookout for a husband, especially if he can be a man of substance. But certainly you can never comprehend what diabolical offense a child widow of the tender age of ten or twelve can have committed that she should be cut away from all marital ties and be compelled to pass the remaining days of her life, however long they may be, in perfect loneliness and seclusion. Even the very idea is sheer barbarism and inhumanity. Far be it from me to convey to you, even by implication, that the Hindu home is necessarily a place of misery and discord, or that true happiness is a thing never to be found there. Banish all such idea if it should have unwittingly taken possession of your minds.

Widow Marriage.

Happiness is not to be confounded with palatial dwellings, gorgeously fitted with soft seats and yielding sofas, with magnificent costumes, with gay balls or giddy dancing parties, nor with noisy revelries or drinking bouts and card tables, and as often, if not oftener, in that distant lotus land, as in your own beloved land of liberty, you will come across a young and blooming wife in the first flush of impetuous youth, who, when suddenly smitten with the death of the lord of her life, at once takes to the pure and spotless garb of a poor widow, and with devout resignation awaits for the call from above to pass into the land which knows no parting or separation. But these are cases of those who are capable of thought and feeling. What sen-

Pitiless Customs.

timent of devoted love can you expect from a girl of twelve or fourteen whose ideas are so simple and artless and whose mind still lingers at skipping and dollmaking? What sense and reason is there in expecting her to remain in that condition of forced, artificial, lifelong widowhood? Oh, the lot of such child-widows! How shall I depict their mental misery and sufferings? Language fails and imagination is baffled at the task. Cruel fate—if there be any such power—has already reduced them to the condition of widows, and the heartless, pitiless customs of the country barbarously shave them of their beautiful hair, divest them of every ornament or adornment, confine them to loneliness and seclusion; nay, teach people to hate and avoid them as objects indicating something supremely ominous and inauspicious. Like bats and owls, on all occasions of mirth and merriment they must confine themselves to their dark cells and close chambers. The unfortunate Hindu widow is often the drudge in the family; every worry and all work that no one in the family will ever do is heaped on her head, and yet the terrible mother-in-law—the mother-in-law in every country is the same execrable and inexorable character—will almost four times in the hour visit her with cutting taunts and sweeping curses. No wonder that these poor forlorn and persecuted widows often drown themselves in an adjoining pool or a well or make a quietus to their life by draining the poison cup. After this I need hardly say that the much-needed reform in this matter is the introduction of widow marriages.

The Hindu social reformer seeks to introduce the practice of allowing such widows to marry again. As long ago as fifty years one of our great pundits, the late pundit V. S. of Bombay, raised this question and fought it out in central and northern India with the orthodox Brahmans. The same work and in a similar spirit was carried out in Bengal and northern India by the late Ishwar Ch. V. Sagar, of Calcutta, who died only two years ago. These two brave souls were the Luther and Knox of India. Their cause has been espoused by many others, and until today, perhaps, about two hundred widow marriages have been celebrated in India. The orthodox Hindus as yet have not begun to entertain this branch of reform with any degree of favor, and so any one who marries a widow is put under a social ban. He is excommunicated; that is, no one would dine with him, or entertain any idea of intermarriage with his children or descendants. In spite of these difficulties the cause of widow marriage is daily gaining strength, both in opinion and adherence.

Position of Woman.

The position of woman. A great many reforms in the Hindu social and domestic life cannot be effected until and unless the question as to what position does a woman occupy with reference to man is solved and settled. Is she to be recognized as man's superior, his equal or his inferior? The entire problem of Hindu reform hinges on the position that people in India will eventually ascribe to their women. The question of her position is yet a vexed question in such advanced countries as England and Scotland. Here in your own

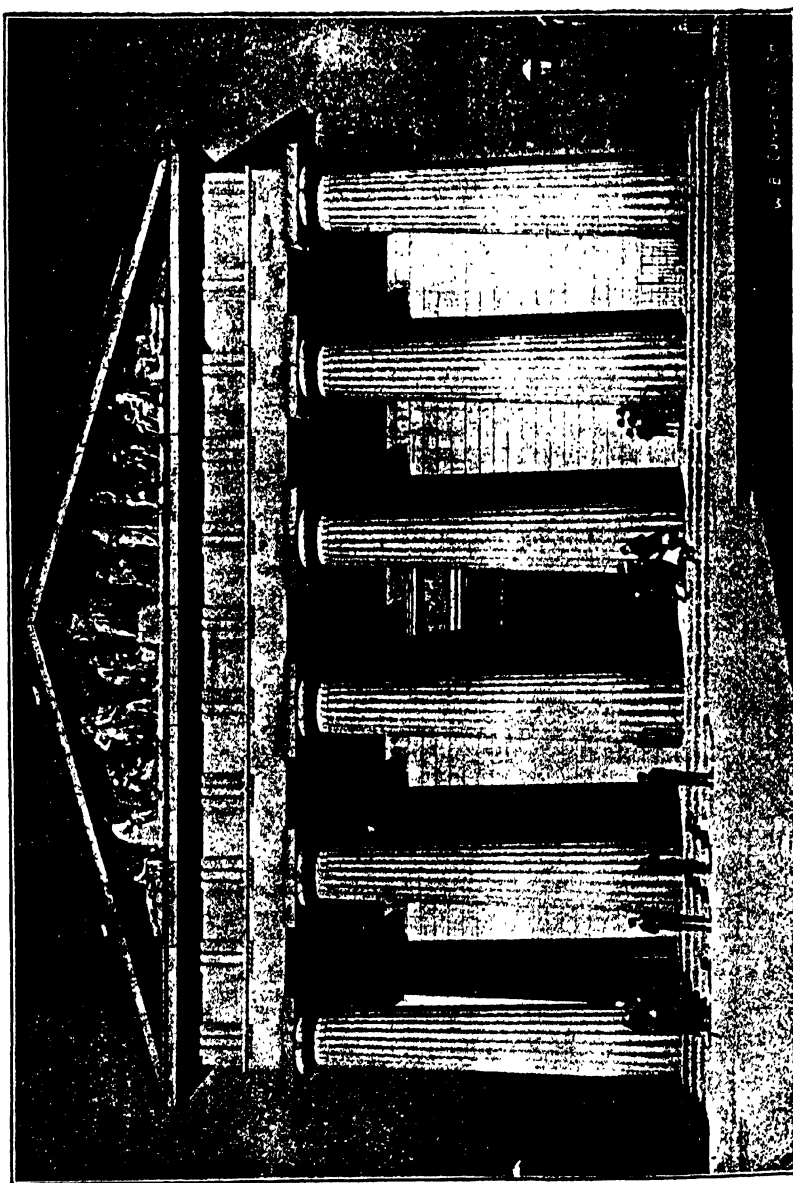
country of the states you have, I presume to think, given her a superior place in what you call the social circle and a place of full equality in the paths and provinces of ordinary life. Thus my American sisters are free to compete with man in the race for life. Both enjoy the same, or nearly the same, rights and privileges. In India it is entirely different. The Hindu lawgivers were all men, and, whatever others may say about them, I must say that in this one particular respect, viz., that of giving woman her own place in society, they were very partial and short-sighted men. They have given her quite a secondary place. In Indian dramas, poems and romances you may in many places find woman spoken of as the "goddess" of the house and the "deity of the palace;" but that is no more than a poet's conceit, and indicates a state of things that long, long ago used to be rather than at present is.

For every such passage you will find the other passages in which the readers are treated with terse dissertations and scattering lampoons on the so-called innate dark character of woman. The entire thought of the country one finds saturated with this idea. The Hindu hails the birth of a son with noisy demonstrations of joy and feasting; that of a female child as the advent of something that he would most gladly avoid if he could. The bias begins here at her very birth. Whatever may be the rationale of this state of things, no part of the programme of Hindu social reform can ever be successfully carried out until woman is recognized as man's equal, his companion and co-worker in every part of life; not his handmaid, a tool or an instrument in his hand, a puppet or a plaything, fit only for the hours of amusement and recreation. To me the work of social reform in India means a full recognition of woman's position. The education and enlightenment of women, granting to them liberty and freedom to move about freely, to think and act for themselves, liberating them from the prisons of long-locked zenana, extending to them the same rights and privileges, are some of the grandest problems of Hindu social reform.

Work of Social Reform.

These are the lines of our work. We have been working out the most intricate problems of Hindu social reform on these lines. We know our work is hard, but at the same time we know that the Almighty God, the father of nations, will not forsake us; only we must be faithful to Him, His guiding spirit. And now, my brethren and sisters in America, God has made you a free people. Liberty, equality and fraternity are the guiding words that you have pinned on your banner of progress and advancement. In the name of that liberty of thought and action, for the sake of which your noble forefathers forsook their ancestral homes in far-off Europe, in the name of that equality of peace and position which you so much prize and which you so nobly exemplify in all your social and national institutions, I entreat you, my beloved American brothers and sisters, to grant us your blessings and good wishes, to give us your earnest advice and active co-operation in the realization of the social, political and religious aspirations of young India.

Plea for Young India.



Façade of Church of Our Lady (Lutheran), Copenhagen, Denmark.

Religion and Wealth.

Paper by REV. WASHINGTON GLADDEN, D. D.



RELIGION and Wealth are two great interests of human life. Are they hostile or friendly? Are they mutually exclusive, or can they dwell together in unity? In a perfect social state what would be their relations?

What is religion? Essentially it is the devout recognition of a Supreme Power. It is belief in a Creator, a Sovereign, a Father of men, with some sense of dependence upon Him and obligation to Him. The religious life is the keynote is harmony with the divine nature and conformity to the divine will. What will the man who is living this kind of life think about wealth? How will his religion affect his thoughts about wealth? If all men were in this highest sense of the word religions, should we have wealth among us?

To answer this question intelligently we must first define wealth. The economists have had much disputation over the word, but for our purposes we may safely define wealth as consisting in exchangeable goods. All products, commodities, rights which men desire and which in this commercial age can be exchanged for money, we may include under this term. But the question before us has in view the abundance, the profusion of exchangeable goods now existing in all civilized nations. There is vastly more in the hands of the men of Europe and America today than suffices to supply their immediate physical necessities. Vast stores of food, of fuel, of clothing and ornament, of luxuries of all sorts, millions of costly homes, filled with all manner of comforts and adornments, enormous aggregations of machinery for the production and transportation of exchangeable goods—these are a few of the signs of that abundance toward which our thought is now directed.

Wealth Defined

Our question is whether, if all men lived according to God, in perfect harmony with His thought, in perfect conformity with His will,

the world would contain such an abundance of exchangeable goods as that which we now contemplate?

This is a question which the devout have long debated. Through long periods and over wide eras the prevalent conception of religion has involved the renunciation of riches. The life of the pious Brahman culminates in mendicancy; he reaches perfection only when he rids himself of all the goods of this world.

Mendicancy
in Buddhist
Virtue.

Buddhism does not demand of all devotees the ascetic life, but its eminent saints adopt this life, and poverty is regarded as the indispensable condition of the highest sanctity. The sacred order founded by Gautama was an order of mendicants. Three garments of cotton cloth, made from cast-off rags, are the monk's whole wardrobe, and the only additional possessions allowed him are a girdle for the loins, an almsbowl, a razor, a needle and a water strainer. The monastic rule has had wide vogue, however, in Christian communions, and great numbers of saintly men have adopted the rule of poverty. Many of the early Christian fathers use very strong language in denouncing the possession of wealth as essentially irreligious.

The corner-stone of monasticism is the sanctity of poverty. It is not too much to say that for ages the ideal of saintliness involved the renunciation of wealth. Nor is this notion confined to the monastic ages or the monastic communities. There are many good Protestants, even in these days, who feel that there is an essential incompatibility between the possession of wealth and the attainment of a high degree of spirituality.

Doubtless the ascetic doctrine respecting wealth finds support in certain texts in the New Testament. "Ye cannot serve God and Mammon." "How hardly shall they that have riches enter into the kingdom of God." "Whosoever he be of you that renounceth not all that he hath he cannot be My disciple."

It will not be difficult for the student to find other words of Jesus relating to the possession and the use of the good things of this world in which the subject is placed in a different light. The fact that several rich men are mentioned as friends of Jesus must also be taken into consideration. The ascetic doctrine with regard to wealth cannot, I think, be clearly drawn from the New Testament. Nevertheless, this doctrine has greatly influenced the thought, if not the life, of the Christian church.

Abuse of
Wealth.

This feeling has been strengthened also by the abuses of wealth. How grave these abuses have always been I need not try to tell; it is the most threadbare of truisms. Love of money, in Paul's words, has been "a root of all kinds of evil." The desire of wealth is the parent of pride, and extortion, and cruelty, and oppression; it is the minister of treason, and corruption, and bribery in the commonwealth; it is the purveyor of lust and debauchery; it is the instigator of countless crimes.

It is in these abuses of wealth, doubtless, that devout men have found the chief reason for their skepticism concerning it and their re-

nunciation of it. It is often difficult for ardent and strenuous souls to distinguish between use and abuse. What is the truth in this case? Do the anchorites rightly interpret the will of God? Is their manner of life the perfect life? Would God be better pleased with men if they had no possessions beyond the supply of the actual needs of the hour?

The earth's riches are simply the development of the earth's resources. It is plain that these material resources of the earth readily submit themselves to this process of development under the hand of man. Is it not equally plain that these processes of development have followed, for the most part, natural laws; that these grains, and fruits, and roots, and living creatures have simply been aided by man in fulfilling the law of their own life?

In order that men may reach intellectual and spiritual perfection there must be opportunity for study, for meditation, for communion with nature. There must be time and facilities for travel, that the products and thoughts of all climes may be studied and compared; that human experience may be enlarged and human sympathies broadened and deepened. It is no more possible that humanity should attain its ideal perfection in poverty than that maize should flourish in Greenland.

If, then, the material wealth of the world consists simply in the development of powers with which nature has been stocked by the Creator, and if this development is the necessary condition of the perfection of man, who is made in the image of God, it is certain that in the production of wealth, in the multiplication of exchangeable utilities, man is a co-worker with God.

Wealth the
Development
of Nature.

So much has religion to say concerning the production of wealth. I am sure that the verdict of the religious consciousness on this part of the question must be clear and unfaltering.

But there is another important inquiry. That wealth should exist is plainly in accordance with the will of God, but in whose hands? Religion justifies the production of wealth; what has religion to say about its distribution? The religious man must seek to be a co-worker with God, not only in the production, but also in the distribution of wealth. Can we discover God's plan for this distribution?

It is pretty clear that the world has not as yet discovered God's plan. The existing distribution is far from being ideal. While tens of thousands are rioting in superfluity, hundreds of thousands are suffering for the lack of the necessities of life; some are even starving. That the suffering is often due to indolence and improvidence and vice, a natural penalty which ought not to be set aside, may be freely admitted, but when that is all taken account of there is a great deal of penury left which it is hard to justify in view of the opulence everywhere visible.

What is the rule by which the wealth of the world is now distributed? Fundamentally, I think, it is the rule of the strongest. The rule has been greatly modified in the progress of civilization; a great

many kinds of violence are now prohibited; in many ways the weak are protected by law against the encroachments of the strong; human rapacity is confined within certain metes and bounds; nevertheless, the wealth of the world is still, in the main, the prize of strength and skill. Our laws furnish the rules of the game, but the game is essentially as Rob Roy describes it: To every one according to his power, is the underlying principle of the present system of distribution. It is evident that under such a system, in spite of legal restraints, the strong will trample upon the weak. We cannot believe that such a system can be in accordance with the will of a Father to whom the poor and needy are the especial objects of care.

The ability of men productively and beneficently to use wealth is by no means equal; often those who have most power in getting it show little wisdom in using it. One man could handle with benefit to himself and fellows \$100,000 a year; another could not handle \$1,000 a year without doing both to himself and his fellows great injury. If the function of wealth under the divine order is the development of manhood, then it is plain that an equal distribution of it would be altogether inadmissible; for under such a distribution some would obtain far less than they could use with benefit and others far more.

The socialistic maxims: "To each according to his needs," and "To each according to his worth," are evidently ambiguous. What needs? The needs of the body or of the spirit? And how can we assure ourselves that by any distribution which we could effect real needs would be supplied? Any distribution according to supposed needs would be constantly perverted? It is impossible for us to ascertain and measure the real needs of men.

Works of
Greed.

"To each according to his works" is equally uncertain. What works? Works of greed or works of love? Works whose aim is sordid or works whose aim is social? According to the divine plan the function of wealth, as we have seen, is the perfection of character and the promotion of social welfare. The divine plan must, therefore, be that wealth shall be so distributed as to secure the greatest results. And religion, which seeks to discern and follow the divine plan, must teach that the wealth of the world will be rightly distributed, only when every man shall have as much as he can wisely use to make himself a better man, and the community in which he lives a better community; so much and no more.

It is obvious that the divine plan is yet far from realization. Other and far less ideal methods of distribution are recognized by our laws, and it would be folly greatly to change the laws until radical changes have taken place in human nature.



Prof. M. J. Wade, Iowa City, Iowa.

The Catholic Church and the Marriage Bond.

Paper by PROF. MARTIN J. WADE, University of Iowa.



Marriage a
sacrament.

ON the great question of marriage and the effect of the marriage bond, as upon all other questions involving moral and social duties and obligations, the Catholic church speaks with an unfaltering voice. "What therefore God hath joined together let no man put asunder," has been adopted as the true doctrine of the church; and, through the darkness and the light, the successes and reverses of Christian civilization, those sacred words have been breathed down through the ages, a solemn benediction upon individuals and upon society.

Divinely instituted in the beginning, marriage, throughout all the ages before the Christian era, was a recognized institution among the children of men. In the chaos incident to the moral darkness which preceded the Dawn is true it lost much of its sanctity; but, when the Light came, that divine institution was again impressed with the seal of divinity and was honored by being elevated to the dignity of a sacrament.

The teaching of the Catholic church is, therefore, that marriage is a sacrament—that true marriage properly entered into by competent persons is of a threefold nature—a contract between the persons joined in wedlock, a contract between the persons joined in wedlock and society—the State, and a solemn compact between the contracting parties and God. The difference which is seen between this view of marriage and the civil conception of marriage is that in the latter the only recognized elements are the personal obligations one to the other and the joint and several obligations to the state. The most liberal will not claim that marriage is a mere contract of the parties.

The civil law teaches that by marriage each party assumes certain duties and responsibilities toward the other; both parties assume certain duties and responsibilities toward society, and society in turn assumes certain duties toward the family relation newly established. Laws are made for the enforcement of these various duties and the protection of these rights. And while the state guards the individuals and protects their rights, she is jealous of her own.

One of the duties assumed by the contracting parties is, that they shall live together as husband and wife, maintaining their family in peace with their fellowmen, and so educating their children as to make them good citizens, good members of society.

It is well settled in our jurisprudence that the contracting parties cannot by mutual consent dissolve the marriage bond (in this it differs from the ordinary contract), but that in order to sever the union the other party to the contract must be consulted, in other words, the state must consent. The Catholic church goes a step farther and holds that God is a party to the contract, and that even with the consent of the state, expressed by the decrees of her courts, the sacred tie cannot be severed, but that it is binding until dissolved by the solemn decree of God, which is death.

Marriage Tie
Cannot Be Sev-
ered.

The church points to the words of God Himself; she points to marriage, which from its very nature must be indissoluble, and she points to society and the intimate relation which marriage bears to it, and she says: "Marriage is not alone of this earth, but is also of the kingdom of God; in so far as it is of this earth, let earthly courts govern and control; but in so far as it is of a higher power, let that higher power speak."

To the Catholic church marriage is something holy. "For this cause shall man leave father and mother and cleave unto his wife." It is to her a solemn compact for life—a compact which, when once validly made and consummated by competent parties, cannot be completely dissolved by judge, by priest, by bishop nor pope; by none can it be dissolved save by Him who created the sacred relation, God Himself.

Some thing
Holy.

Many erroneously believe that the pope grants divorces; but in the almost nineteen centuries of the history of the church the first decree of divorce has yet to come from Rome. On the contrary, the sacred pontiffs have stood, a wall of brass, in every age, against the violation of the marriage bond. History speaks of the many instances where the laws of Christian marriage were sought to be set aside by those high in power, and the brightest pages in the history of the lives of the popes are those which tell of the patient resignation with which they withstood entreaty, threats and even torture in defending the sanctity of marriage. They have been no respecter of persons. To the rich and to the poor, to the prince and peasant seeking an absolute dissolution of the marriage bond, the same answer has been made.

No Decree of
Divorce from
Rome.

From the throne have come, first entreaties, then threats, and, these being unavailing, even armies have been sent. Rome has been

besieged, priests and people maltreated, churches desecrated, the cross, the emblem of Christianity, torn to the ground, the pope imprisoned and forced to endure hunger and thirst; but above the din of battle, out from the dust of destruction,—from the prison door, above the noise of the clanking chains, has been heard coming from the quivering lips of the pontiff: "What, therefore, God hath joined together let no man put asunder."

"If the popes," says the Protestant writer, Von Mueller, "could hold up no other merit than that which they gained by protecting monogamy against the brutal lusts of those in power, notwithstanding bribes, threats and persecution, that alone would render them immortal for all future ages."

The church is condemned, by those who know not, for compelling persons who have entered the marriage state to live together, regardless of the faults of one or the other. This is an error; the church teaches that man and wife should live together; she imposes upon husband and wife the solemn duties of sharing in the joys and sorrows of each other, but she by no word holds virtue chained in the grasp of vice, nor compels the sober wife to submit to the brutal treatment of the drunken husband. The object of her teachings is to promote virtue, and when contact longer breeds vice, when a soul, whether it be of a husband or wife or child, is in danger; where the body, the casket of the soul, is in danger of serious injury, she not only permits but advises her children to live separate and apart. And in such cases she permits the strong arm of the law to interpose between husband and wife, to shield the weak from the strong. Exercising no civil authority, she permits her children, in the proper case, to seek the solace of the law, and, by proper decree in the civil courts, to erect a barrier against vice, wrong and injustice. But to her the divorce absolute of the civil courts is of no more effect, except as it affects civil rights, than the divorce *a mensa et thora*. In her eyes the mystical bond of marriage is ever existing until "death does them part."

Civil Divorces
Permitted.

So that while civil divorces are permitted in cases where the facts justify a separation, neither party can, while the other lives, enter into another valid marriage. The church, therefore, admonishes those who are about to marry to consider well the step they are about to take; she throws about them such protection as she can by requiring the "publication of the bans" in order to prevent secret marriages, and to circumvent the scheme of any adventurer or other unworthy person, who, by secret marriage, would pollute innocence and ruin a young life.

It is liberty of remarriage after divorce which encourages divorce. We know that in the marital relations differences arise which seem to point to separation as the only remedy. We know that the wrongs of one may be such that common humanity dictates that the other be freed from the bonds which have become unbearable. We may even admit what is claimed by the advocates of divorce, that it seems in one sense to be an injustice to compel the innocent to remain unmarried.

after divorce because of the wrongs of the wicked, but it must be remembered that laws cannot be framed to suit the individual case. Laws and rules of life must be enacted with a view to the common good of humanity at large. An individual case of apparent injustice arising from a law is no argument against its propriety. It is said that such a rule destroys individual liberty, but no, the contract to be binding must, in the first instance, be the voluntary act of the parties. If it is understood that the bond is to remain unbroken during life, it is one of the conditions to which consent is given.

But it is said, as one of the parties has broken his vow, the other is not bound; but we say, society,—the state—God, has not violated the contract, and it is still in force until all agree to a dissolution.

As a matter of fact, in actual life, it is not the innocent or wronged one who usually seeks remarriage; on the contrary, it is the one who has violated the most solemn obligations, who has trampled upon right, broken the heart of innocence, and, by his own acts, forced the other party to the divorce court for protection of life and honor. In many cases it is apparent that the wrongs have been inflicted with the purpose of forcing a separation and consequent divorce in order to enable the wrongdoer to again take the vows of marriage, to be in turn violated as whim or passion may dictate.

The wrongdoer, free from the bonds of matrimony, free from the care of children—for it is to the innocent party their custody is given by the court—free even from the obligation to support in most cases, goes out into society a threatening blight to innocence and purity.

It is this condition that encourages hasty marriage. As the system has grown, there has been developing its correlative, the matrimonial bureau, through the operations of which wives and husbands are taken on trial with the full knowledge that if they prove unsuitable the divorce courts are open to declare their relations at an end, and permit them to go forth to cast another line in the matrimonial sea. Oh, shades of the Christian founders of this Christian land, didst thou ever foresee this threatening evil? Oh, men and women of today, stop and consider ere it is too late!

A Threatening Evil.

Eminent men who have made a study of causes and effects in marital difficulties assert that indissolubility in the sense that remarriage after separation be not permitted is the only safeguard of marriage. That eminent legal scholar, John Taylor Coleridge, in a note to his edition of Blackstone's Commentaries, says: "It is no less truly than beautifully said by Sir W. Scott, in the case of *Evans vs. Evans*, 'that though, in particular cases, the repugnance of law to dissolve the obligation of matrimonial cohabitation may operate with great severity upon individuals, yet it must be carefully remembered that the general happiness of the married life is secured by its indissolubility.' When people understand that they must live together, except for a few reasons known to the law, they learn to soften, by mutual accommodation, that yoke which they know they cannot shake off; they become good husbands and good wives from the necessity of remaining hus-

bands and wives, for necessity is a powerful master in teaching the duties which it imposes. If it were once understood that, upon mutual disgust, married persons might be legally separated, many couples who now pass through the world with mutual comfort, with attention to their common offspring and to the moral order of civil society, might have been at this moment living in a state of mutual unkindness, in a state of estrangement from their common offspring, and in a state of the most licentious and unrestrained immorality. In this case, as in many other cases, the happiness of some individuals must be sacrificed to the greater and more general good."

Gibbon, after speaking of the loose system of divorce among the Romans, adds: "A specious theory is confuted by this free and perfect experiment, which demonstrates that the liberty of divorce does not contribute to happiness and virtue."

What can be more convincing than the words of that eminent statesman and scholar, Rt. Hon. William E. Gladstone, who, in answer to the question "Ought divorced people be allowed to marry under any circumstances?" replies:

Question of
Re-marriage.

"The second question deals with what may be called divorce proper. It resolves itself into the lawfulness or unlawfulness of remarriage, and the answer appears to me to be that remarriage is not admissible under any circumstances or conditions whatsoever. Not that the difficulties arising from incongruous marriage are to be either denied or extenuated. They are indisputable. But the remedy is worse than the disease.

"These sweeping statements ought, I am aware, to be supported by reasoning and detail, which space does not permit and which I am not qualified adequately to supply. But it seems to me that such reasoning might fall under the following heads:

"That Christian marriage involves a vow before God.

"That no authority has been given to the Christian church to cancel such a vow.

"That it lies beyond the province of the civil legislature, which, from the necessity of things, has a veto power within the limits of reason upon the making of it, but has no competency to annul it when once made.

"That according to the laws of just interpretation, marriage is forbidden by the text of Holy Scripture.

"While divorce of any kind impairs the integrity of the family, divorce with remarriage destroys it, root and branch. The parental and conjugal relations are "joined together" by the hand of the Almighty, no less than the persons united by the marriage tie to one another. Marriage contemplates not only an absolute identity of interests and affections, but also the creation of new, joint and independent obligations, stretching into the future and limited only by the stroke of death. These obligations, where divorce proper is in force, lose all community, and the obedience reciprocal to them is dislocated and destroyed."

Thus it is seen that the most eminent minds of different ages regard marriage as indissoluble, not from religious considerations alone, but because the best interests of society demand it.

The history of mankind has demonstrated the wisdom of this teaching. Upon the tablets of the world's story it is written that, as divorce has increased in a nation, that nation has fallen lower and lower until her loftiest monuments crumbled in the dust. In ancient Greece and Rome the shattered ties of statehood were prefigured in the broken ties of home life made possible by divorce laws, the conception of which was in the vices of the people.

Gibbon tells us that "passion, interest or caprice suggested daily motives for the dissolution of marriage; a word, a sign, a message, a letter, the mandate of a freedman, declared the separation; the most tender of human connections was degraded to a transient society of profit or pleasure."

And, Oh, what a vital subject is this for consideration in these times, when the frequency of divorce in this land of progress is becoming alarming—threatening, as it does, the very foundation of society. Too many seem to forget that society does not exist except in the individuals that compose it. The state is virtuous or lacking in virtue as the individual elements—the people—are virtuous or otherwise. Individuals are virtuous or otherwise as the home from which they come is the seat of virtue or the den of vice. Hence, the home is the foundation of society, from which must go forth the men and women of the world.

Home the
Foundation of
Society.

Divorce strikes at the very heart of the home; it is a keen sword which severs every home tie; it is a demon with cloven hoof which stamps out every vestige of home life.

What do the people think of the record for the twenty years prior to 1886 (the latest complete statistics) of 328,716 divorces in the United States? Over 328,000 homes destroyed and eliminated forever as component factors in civilization.

But this is not the worst. In 1867 there were 9,937. In 1886 there were 25,535 divorces, an increase of 72 per cent—an increase more than twice as great as the growth in population, and representing a ratio to marriage of as high as one to nine. To the person whose daily paper brings in glowing headlines the story of marital infelicity told to the public in the divorce courts of the country, it is needless to say that the number of divorces have not decreased since 1886.

How long can society stand this drain upon its resources? How long can the patriotic American people see with composure the divorce courts of the land severing husband and wife; driving one or the other to the asylum or the grave, and driving helpless and innocent children,—God knows where?

Does it not bring a blush to the cheek to find new states allowing divorce upon a residence of six, and even three, months, with other conditions so easy that there are attracted to their borders hundreds, aye, thousands of divorce seekers, not only from our own land, but

inviting from foreign lands its decaying nobility, whose lives are such that in their own country the courts will not grant them relief? And is it not a serious condition when a new state will be boldly put forth as the Mecca of dissatisfied husbands and wives, in order that they may spend their money in procuring a divorce within its borders, that their wealth may add to the general prosperity? God help the state whose material progress is based upon the money spent by non-resident applicants for legal separation from husband or wife.

The provisions of the different states regarding divorce and the causes for which the same may be granted are greatly at variance. So that those who cannot establish a case in the state of their residence can readily acquire a residence in some other state, and thus reach the desired end. The want of uniformity in our laws upon this subject is the cause for much of the fraud perpetrated and the perjury committed in establishing a residence and furnishing the necessary proofs in order to obtain a decree.

If we look for the causes which produce the deplorable condition existing, we find that they are legion; but far above all other causes we find divorce itself breeding divorce and we find public sentiment upholding, or at least permitting, existing conditions.

Remedy for
Divorce.

What is the remedy? As a first step, strike from the statute books all of the provisions permitting divorce for inadequate causes. Require that all petitioners for divorce be bona fide residents of the state in which the action is commenced for a period of at least two years preceding the application. Require personal service, unless the petitioner can show by competent evidence that such service is impossible; and when service is made by publication, the defendant should have a reasonable time, even after the decree, in which to apply for a rehearing. These changes should come from the legislature. But what is needed even more than legislation, is a proper administration of the laws. It is bad enough that a legislature should permit persons who have resided in the state but a few months to seek relief in the courts, but it is scandalous to see a temporary residence, publicly known to be adopted for the sole purpose of procuring a divorce, treated with all judicial dignity as being a good faith residence required by the statute.

These changes can be brought about only by the people themselves, by creating and maintaining such a public sentiment as will force the legislatures and the courts to a fuller recognition of the overwhelming importance of this great question. Laws, to be effectual, must go hand in hand with public sentiment. Those that are not sustained by the approval of the masses of the people will fail of enforcement. Therefore, the crying need of the hour is a healthy, active, aggressive public sentiment. Public sentiment is the life current of society; it affects individual action in private life; it enters the jury box in our civil courts; it whispers to judges upon the bench; it stalks boldly into the halls of legislation, both state and national. Public opinion reaches the national conscience, and it is this conscience that

must be reached, must be quickened, must be brought into more active operation for the public good.

The divorce laws and their administration being corrected, we need more stringent laws in most of the states concerning the duty of the husband to support his wife and family. It is a sad commentary upon our legislation that in most of the states of the union a husband may desert his wife and family and refuse to aid in their support, provided he has no visible property subject to the process of the law. A law is needed which shall provide that such desertion is a crime and whereby such a man may be put to work under the supervision of the state and by which the proceeds of his labor may be applied to the support of his family. In nearly every state the inmates of the penitentiaries are earning money which goes into the state treasury. These earnings might, under proper legislation, be applied to the support of those dependent upon the person who earns the same. We need a law and a public sentiment to sustain it which will brand desertion as much a crime as horse stealing, and we need more considerate regard for the duties which the husband and father owes to wife and children.

Duty of the
Husband.

The demand for this comes from the mothers of the land who labor hard from early morn until late at night to support starving children. It comes from the almshouses and orphan homes where may be found the cruelly deserted offspring of unpunished husbands. It comes from the insane asylums where minds, shattered by a load too great to bear, live in dismal misery. It comes from graves all over the land where weakened bodies and broken hearts have sought eternal rest.

The state should provide suitable hospitals, or places of reform, for drunkards. Treatment should be provided looking toward a cure, and where it is demonstrated that cure is impossible, they should be treated as wards of society and maintained under such control as would enable them not only to earn sufficient for their own support, but also to aid in the support of their families.

Reform for
Drunkards.

I do not believe in paternalism in government, but if some of our ardent socialists would exert their energies in bringing government to a proper exercise of the legitimate functions of the state, they would confer a greater favor upon the world than by painting the brightness of the day of universal ownership. If some of the money expended in building almshouses and jails were applied in an intelligent effort toward the prevention of crime, it would be better for humanity, and, as prevention is of greater importance than punishment, society should apply the remedies at the very base of good or evil for society, the family. The integrity of the family should be firmly established, and everything that tends toward disintegration should be carefully guarded against.

Prevention of
Crime.

"The solidity and health of the social body," says William E. Gladstone, "depend upon the soundness of its unit; that unit is the family, and the hinge of the family is to be found in the great and profound institution of marriage." Instead of protecting this great

"unit" of society, the American people are courting national danger by at least a tacit indorsement of existing divorce laws and their administration.

Brightness of
the Future
Dimmed.

To the thinking men and women of the time, this is the greatest social question of the age. Others there are which require attention, but they are in a certain sense temporary, or due to local causes. The evils of divorce are as widespread as our land and they hang, like a dark cloud, not only over the present, but dim the brightness of the future.

We are building a mighty nation for the present and for the ages to come. Oliver Wendell Holmes, when asked at what time the training of a child should begin, replied: "A hundred years before he is born." We are laying the foundation of the education of children of the next century. We are creating the environments of future generations. Will not this thought urge the people of this generation to eliminate everything that is a menace to society of the present or of the future?

Active Co-
operation Re-
quired.

To cope with an evil so widespread requires the active co-operation of men of all classes and all creeds, and, therefore, the Catholic church holds out her hands today to all men and women, regardless of race or creed, and implores their active united endeavors in behalf of a mighty reform in the divorce legislation of the country. Arouse a healthy public sentiment which will fill the air with the voice of condemnation of legalized polygamy. Let it enter our political conventions, go boldly into our legislative halls, seek the sanctums of our editorial writers, touch the hearts of judges on the bench, inspire the thoughtful, sincere men in the pulpit, and, above all, let it reach deep down into the hearts of the men and women, the husbands and wives of our land. Let a healthy Christian sentiment maintain the sanctity of marriage against the devastating inroads of materialism.



The Late Rev. Bro. Azarias.

The Religious Training of Children.

Paper by the late BROTHER AZARIAS. Read by REV. JOHN F. MUL-
LANY, of Syracuse, N. Y.



THE sincere members of all Christian denominations hold religion to be an essential element of education. They are convinced that they would be guilty of a gross breach of duty were they to neglect this important element in the training of their children. And they are right. Consequently any system of education from which religious training is eliminated were inadequate and incomplete and an injustice to the child receiving it. Education should develop the whole man. Intellect and heart, body and soul, should all be cultivated and fitted to act, each in its own sphere, with most efficiency. And so the inculcation of piety, reverence and religious doctrine is of more importance than training in athletic sports or mathematical studies. Moreover, other things being equal, that is the best education which gives man, so to speak, the best orientation; which most clearly defines his relations with society and with his Creator, and points out the way by which he may best attain the end for which he was created.

Now it is only religious teaching that can furnish man with this information, and it is only in religious observances that man can best attain the aim and purpose of all life and promote the interests of society. Neither ancient nor modern philosopher has found a better solution for the enigma of life than is to be found in religion. Plato could never imagine such a monstrous state of affairs as education without religion. "All citizens," says this philosopher, "must be profoundly convinced that the gods are lords and rulers of all that exists; that all events depend upon their word and will, and that mankind is largely indebted to them."

Christianity has in many respects changed man's point of view. The people of the ancient world made trees and flowers the habitation of gods and goddesses and earth-born spirits. Their conception of nature was pantheistic. Christianity threw a halo of tenderness and

Solution for
the Enigma of
Life.

poesy of another kind over the animal and vegetable kingdoms of nature. Its Divine Founder wove the lilies of the field and the vines of the hillside into His discourses. Christian monks made smiling gardens and flourishing cities out of dense forests and barren deserts. Christian meekness taught men to look upon every creature of God as good. A Saint Anthony tames the wild beasts of the forest; a Francis of Assisi sings a hymn to the sun and exhorts all nature, animate and inanimate to love and give thanks to God; a Francis de Sales makes homilies upon the habits of bird and beast and insect; a Wordsworth recognizes this material universe as a symbol of the higher spiritual aspect.

Christian and
Pagan Aspect.

The Christian aspect is no less distinct from the pagan aspect. In the ancient civilizations the individual was absorbed in the state, which was the supreme tribunal that decided all doubts and regulated conscience and conduct. Christianity reversed all this. It flashed the white light of revealed truth upon man's nature, lighting up its intricacies, giving deeper insight into the secret chambers of the human heart; it taught man his personal dignity and his sense of responsibility; it showed him the temporal and the eternal in their proper relations; it brought home to him the infinite price of his soul, and thus led him up to a recognition of individual rights and liberties that were unknown to ancient Greece and Rome.

We may trace many of our laws and customs to pagan days, but in all that is good in our thinking, in our literature, in our whole education, there is a spirit that was not in the thought, the literature and the education of pagan people. We cannot rid ourselves of it. We cannot ignore it if we would. The opponents of Christianity in attempting to lay down lines of conduct and establish motives and principles of action to supersede the teachings of the Gospel and the practices of the church are forced to assume the very principles they would supersede. Here, let it be remarked, lurks the fallacy of those who would regulate conduct without religion. Their ideal of life is still the Christian ideal without the Christian soul—the vital principle—that made that ideal an actuality. In thought and external conduct they cannot rid themselves of that ideal. It is bred in the bone; it is part of themselves. Owing to the care and earnestness of our Christian ancestors, who prized above all other goods and gifts, the Christian training and the Christian lives of their children, our modern civilization, look at it how we will, is Christian in its nature and in its essence.

Men may now speculate as to what the actual state of the world would be, had Christianity not entered as a disturbing element deflecting human progress from its former course. Such speculations are safe. The work is done. The barbarian who despised Roman civilization and sought its destruction has been Christianized; his fierce nature has been curbed and tamed; he has been raised up into a plane of culture and refinement, and imbued with an ideal of life that no formative influence outside of Christianity could have given him. If there still crop out traces of our heredity from the barbarian, and

crime is rampant, this is no part of Christianity. It is rather in spite of Christian influence. Human nature at all times and under all circumstances remains prone to evil. Civilization, considered in itself, only places more effective weapons in the hands of the criminal. It is a natural good, and as such is subject to the accidents of every natural good; therefore, to evil; therefore, to abuse; therefore, to crime. Civilization, then, possesses in itself certain elements of disintegration. But in Christianity there is a conservative force that resists all decay. Christian thought, Christian dogma and Christian morals never grow old, never lose their efficiency with the advance of any community in civilized life. Hence, the importance for the conservation of the Christian family of impressing them on the young mind.

John Stuart Mill is not of our opinion. To his mind the world would have got on all the better were there no Christian religion. It set up, according to him, "a standard of ethics, in which the only worth, professedly recognized, is that of obedience." In this patronizing fashion does he summarize his judgment: "That mankind owes a great debt to this morality and its early teachers I should be the last person to deny; but I do not scruple to say it, that it is in many points incomplete and one sided, and that unless ideas and feelings not sanctioned by it had contributed to the formation of European life and character, human affairs would have been in a worse condition than they are now." (Essay on Liberty, page 94.)

By the side of Mill's inadequate estimate of Christianity, let us place another from one who has cast from him the last shred of religious dogmas. Mr. Lecky in a more enlightened spirit, bears witness to the perennial character of Christianity as a conservative force. He says:

"There is but one example of a religion which is not naturally weakened by civilization, and that example is Christianity. * * * But the great characteristic of Christianity, and the great moral proof of its divinity is, that it has been the main source of the moral development of Europe, and that it has discharged this office, not so much by an inclination of a system of ethics, however pure, as by the assimilating and attractive influence of a perfect ideal. The moral progress of mankind can never cease to be distinctively and intensely Christian, as long as it consists of a gradual approximation to the character of the Christian founder. There is, indeed, nothing more wonderful in the history of the human race than the way in which that ideal has traversed the lapse of ages, acquiring a new strength and beauty with each advance of civilization, and infusing its beneficent influence into every sphere of thought and action." (Rationalism in Europe, pp. 311, 312.)

This is unstinted praise, here is, at least, one chapter of the world's history that Mr. Lecky has not misread. Thus is it, that even according to the testimony of those who are not of us, our modern civilization has in it a unique element, divine and imperishable in its nature, growing out of its contact with the Christ. That characterizing ele-

Christianity
as a Conserva-
tive Force.

ment, its life, its soul, is Christianity. Individuals may repudiate it, but as a people we are still proud to call ourselves Christians. We have not come to that pass at which we are ashamed of the cross in which St. Paul gloried. The teachings and practices of Christianity form an essential part of our education. They are intimately blended with our whole personal life.

From the
Cradle to the
Grave.

Christian influences must needs preside over every important act from the cradle to the grave. So the church thinks and she acts accordingly. The newborn infant is consecrated with prayer and ceremonial to a Christian line of conduct when the saving waters of baptism are poured upon its head, and it is thus regenerated in Christ. The remains of the Christians are laid in the grave with prayer and ceremonial. At no time in the life of man does the church relax in her care of him. Least of all is she disposed to leave him to himself at that period, when he is most amenable to impression and when she can best lay hold upon his whole nature and mold it in the ideal that is solely hers. Therefore is the church ever jealous of any attempt on the part of secularism to stand between her and the child she has marked for her own with the sign of salvation through baptismal rites. She knows no compromise, she can entertain no compromise, she has no room for compromise, for she has no right to compromise or hesitate for a moment when the salvation of the child is at stake.

Sanctuary of
a Good Home.

It is not easy to understand how a Christian can be opposed to the thorough Christian education of the child. It is not surprising that men like Ernest Renan, who abandoned Christianity, should do all they could to oppose it. With such men it is useless to argue. M. Ernest Renan has aired his views upon education. It goes without saying that M. Renan excludes what he calls theology as an educational factor. He will have none of it. He divides all educational responsibility between the family and the state. He considers the professor competent to instruct in secular knowledge only. The family he regards as the true educator. True is it that the family is the great molder of character. The sanctuary of a good home is a child's safest refuge. There he is wrapped in the panoply of a mother's love and a mother's care. This love and this care are the sunshine in which his moral nature grows and blossoms into goodness. The child, the youth blessed with a Christian home in which he sees naught but good example and hears naught but edifying words, has indeed much to be thankful for; it is a boon which the longest life of gratitude can but ill requite. But M. Renan wants neither home nor child Christian. He would establish a religion of beauty, of culture, indeed, of anything and everything that is not religion. The refining and educating influence he means is the "eternally womanly"—das ewige weibliche—of Goethe. It is a sexual influence. It is a continuous appeal to the gallantry and chivalry of the boy nature. This and nothing more.

Is it sufficient as an educational influence? Without other safeguards the boy soon outgrows the deference and respect and awe that woman naturally inspires. That is, indeed, a superficial knowledge of

human nature which would reduce the chief factor of a child's education to womanly influence, unconsecrated by religion, unrestrained by the sterner authority of the father, the law, the social custom.

The child of a Christian home, where some member of the family is competent and willing to give his religious instruction regularly and with method, might attend a purely secular school without losing the Christian spirit, but these conditions obtain only in exceptional cases. What has M. Renan to say to the home in which the father is absorbed in making money and the mother is equally absorbed in spending that money in worldly and frivolous amusements, and the children are abandoned to the care of servants? And what has he to say of the home without the mother? And the home in which example and precept are deleterious to the growth of manly character? And then consider the sunless homes of the poor and the indigent, where the struggle for life is raging with all intensity; consider the home of the workingman, where the father is out from early morning to late at night, and the mother is weighed down with the cares and anxieties of a large family and drudging away all day long at household duties never done; to speak of home education and delicacy of conscience and growth of character among such families and under such conditions were a mockery. But M. Renan has as happy a facility in ignoring facts as in brushing away whole epochs of history.

Exceptional
Cases.

Why should the state dictate what shall or shall not be taught in regard to religion? Let us never lose sight of the fact that the people do not belong to the state and that the machinery we call the state is the servant of the people, organized to do the will of the people. To the parent belongs the right to educate the child. In the middle ages, when certain zealots would compel the children of Jews and Mohammedans to be educated in the Christian religion, St. Thomas answered them thus: "In the days of Constantine and Theodosius Christian bishops, like saints Sylvester and Ambrose, would not neglect to advise coercion for the education of the children of pagans were it not repugnant to natural justice. The child belongs to the father; the child ought, therefore, to remain under the parent's control." And Pius IX, in our own day, April 25, 1868, gave out the following instructions: "We forbid non-Catholic pupils attending Catholic schools to be obliged to assist at mass or any other religious exercise. Let them be left to their own discretion." If the parent educates his child himself, all well and good. School laws are not made for the parent who educates his own child. If he does not himself educate the child, it is for him to say who shall replace him in this important function. In making this decision the Christian parent is generally guided by the church.

The State and
Religious
Training.

The church is pre-eminently a teaching power; that teaching power extending chiefly to the formation of character and the development of the supernatural man. Her Divine Founder said: "All power is given to Me in heaven and on earth; going, therefore, teach all nations" The church holds that of all periods in the life of man,

Duty of the
Parent

the period of childhood and youth, when the heart is plastic and character is shaping, and formative influences leave an indelible impress, is the one in which religion can best mold conduct and best give color to thought; and, therefore, the church exhorts and encourages the Christian parent to make many and great sacrifices in order to procure a Christian education for his children. It is the natural right of every Christian child to receive this education. It is the natural right and bounden duty of the parent, by the twofold obligation of the natural law and the divine law, to provide his child with this education. And the right being natural, it is inalienable; being inalienable, it is contrary to the fundamental principles of justice to attempt to force upon the child any other form of education, or to hinder the child in the pursuit of this education, or to impose upon the child a system of education that would in the least tend to withdraw him from the light and sweetness of the faith that is his inheritance. The eminent and fair-minded churchman, Cardinal Manning, says:

Compulsory education without free choice in matters of religion and conscience is, and ever must be, unjust and destructive of the moral life of a people.—*The Forum*, March, 1887, p. 66.

It is a breach of the social pact that underlies all state authority. That pact calls for the protection of rights, not for their violation or usurpation. And so, if the Christian parent would give his child a Christian education, there is no power on earth entitled or privileged to stand between him and the fulfillment of his wish.

The Sunday
School.

But we are told that the child may learn the truths of his religion in Sunday-school, and that religion is too sacred a thing for the school-room. Can you imagine an hour or two a week devoted to the most sacred of subjects at all in keeping with the importance of that subject? Can you imagine a child able to realize the power, the beauty, the holiness of religion from the fact that he is required to give only an hour or two out of the whole seven times twenty-four hours of the week to learn its truths? Again, let us quote the same eminent authority whose words will bear more weight with them than any we could utter: "The heartless talk," says Cardinal Manning, "about teaching and training children in religion by their parents, and at home, and in the evening when parents are worn out by daily toil, or in one day in seven by Sunday-school, deserves no serious reply. To sincere common sense it answers itself." (National Education: The School Rate, p. 28.) "Heartless talk deserves no serious reply." Hard words, these, but their fitness is all the more apparent the more we study the question.

Even our secularists, those of them the most radical, while not believing in the intrinsic worth of religion or morality, would still uphold them both to a certain extent, not because they regard them as true, but because they consider them wholesome fictions for the people. Strauss, who had spent a long and laborious life in undermining the religion of Christ, while claiming for individuals the right to accept or reject all forms of belief, recognizes now, and far into the

future, the necessity of a church for the majority of mankind. He who believed neither in a church nor a God, who would dry up the sources of all consolation in this life and shut out every glimpse of hope for the life to come, still considered what from his point of view was a myth and an illusion a necessity for the well-being of society. And Renan has expressed a similar opinion in regard to morality. While denying its obligations he acknowledges its necessities. "Nature," he says, "has needs of the virtue of individuals, but this virtue is an absurdity in itself; men are duped into it for the preservation of the race."

What a shame and what a pity that men of genius should write thus! This mode of reasoning will never do. If religion and morality are merely a delusion and a snare, then had they better not be. You cannot gather grapes from thorns. You cannot sow a lie and reap truth. Think of all that is meant by such statements as these. Can you imagine a commonwealth erected upon falsehood or deceit entering into the very fabric of the universe? It is all implied in the assumption of Renan and Strauss. Teach a child that religion and morality are in themselves meaningless, though good enough for the preservation of society, and you sow in his hearts the seeds of pessimism and self-destruction. Then, there are those who, believing in religion and morality, still maintain in all sincerity that these things may be divorced in the schoolroom. Dr. Crosby says:

"While I thus oppose the teaching of religion in our public schools I uphold the teaching of morality there. To say that religion and morality are one is an error. To say that religion is the only true basis of morality is true. But this does not prove that morality cannot be taught without teaching religion."

Morality in
the Public
Schools.

It proves nothing else. The distinction between religion and morality is fundamental. But, be it remembered, that we are now dealing with Christian children, having Christian fathers and mothers who are desirous of making those children thoroughly Christian. Now, you cannot mold a Christian soul upon a purely ethical training. In practice you cannot separate religion from morality. A code of ethics will classify one's passions, one's vices, one's virtues, one's moral habits and tendencies; but it is quite unable to show how passion may be overcome or virtue acquired. It is only from the revelation of Christianity that we learn the cause of our innate proneness to evil; it is only in the saving truths of Christianity that we find the meaning and the motive of resisting that tendency. Let us not deceive ourselves. The morality that is taught apart from religious truth and religious sanction is a delusion.

The history of rationalism is strewn with the wrecks of intellectual pride. These men illustrate the revolt of reason against religion. M. Ernest Renan is a case in point. A simple Catholic youth, holding his articles of faith, all the truths taught by the Catholic church, he enters upon a course of studies for the Catholic priesthood. He prays

devoutly with his companions of the seminaries of Issy and St. Sulpice; he receives the sacraments with them; he follows all the spiritual exercises with them; and yet a day comes when he finds that he has lost the faith and is no longer a believer in the revealed religion. Whence comes this to be so? The truths of religion are, many of them, distinct from natural truths; they are above natural truths, and yet they are based upon them. Faith supposes reason. Now, M. Renan has left us an amusing account of himself—M. Renan is amusing, or nothing—and therein we learn that he began by sapping the natural foundations on which supernatural truth rests; he played fast and loose with philosophic truth, attempted to reconcile the most contradictory assumptions of Kant and Hegel and Schelling; he repudiated the primary principles of his reason, and so undermined its whole basis that it was no wonder to see the superstructure topple over. He, a boy of twenty, with very little strength of intellect, but with an overweening ambition that supplied all other deficiencies, sat in judgment upon all things in heaven and upon earth, especially upon the religion which he had professed and for the ministry in which he was preparing himself. From that moment the Christian religion ceased to be for him an active principle. He no longer believed in the truths of Christianity. While conforming to its external practices, the warmth and the life of it had vanished, and his active brain, having nothing else to feed upon, made of his religion a mere intellectual exercise, and finally a marketable commodity, the means by which to create unto himself a name. He placed religious truth on the same footing with natural science and tested both by the same methods. Naturally, truths that are deductive, based upon authority beyond the scope of reason, vanish into thin air when one attempts to analyze them as one would the ingredients of salt and water. They are effective only when received with reverence, submission and implicit faith. In this manner did Renan's faith disappear before his intellectual pride.

Intellectual
Culture and
Religion.

"In a scientific age," says Cardinal Newman, "there will naturally be a parade of what is called natural theology, a widespread profession of the Unitarian creed, an impatience of mystery and a skepticism about miracles." Now, if this intellectual temper is to be looked for under the most favorable auspices, what religious dearth may we not expect to find among young men out of whom all theological habits of thought have been starved, and in whom all spiritual life has become extinct? The school from which religious dogma and religious practices have been banished is simply preparing a generation of atheists and agnostics. There is a large grain of truth in the remark of Renan, that if humanity was intelligent and nothing else it would be atheistic. And yet this man, whose views I find shadowy, shifting, panoramic and unreal, this maker of clever phrases, would promote nothing but intellectual culture, soul culture. "They are," he says, "not simple ornaments; they are things no less sacred than religion. * * * Intellectual culture is pre-eminently holy. * * * It is our religion." ("La Reforme," pp. 309, 310.) Renan holds this culture sacred, because he hopes thereby to make men atheistic,

What has secularism in any of its phases to do with the saving of souls or the fear of hell, or the doctrine of original sin, grace and redemption, or the theological virtues of faith, hope and charity, or with spiritual life, or the reign of the kingdom of God in human hearts? This is a world ignored or denied altogether by secularism. It has no place for the lesson that the cross comes before the crown, that men must sorrow before they can rejoice, that pain is frequently to be chosen before pleasure, that the flesh and the spirit are to be mortified, that passions are to be resisted and man must struggle against his inferior nature to the death. The Christian parent and the Christian church are convinced that it is only by placing the Christian yoke upon the child in its tender years that the child will afterward grow up to manhood or womanhood finding that yoke agreeable—for the Divine Founder of Christianity has assured us that His yoke is sweet and His burden light, and will afterward persevere in holding all these spiritual truths and practices that make the Christian home and the Christian life a heaven upon earth. This is why Christian parents make so many sacrifices to secure their children a Christian education. This is why you find, the world over, men and women religious teachers—immolating their lives, their comforts, their homes, their talents, their energies, that they may cause Christian virtues to blossom in the hearts of the little ones confided to them. This is why, in the city of New York alone, we are witnesses, this very year, of not less than fifty-four thousand Catholic children, in the whole state not less than one hundred and fifty thousand and in the United States nearly eight hundred thousand attending our parish schools at great sacrifices for pastors and parents and teachers. The church will always render to Cæsar the things that are Cæsar's; but she will continue to guard and protect and defend her own rights and prerogatives in the matter of education. She cannot for a single moment lose sight of the supernatural destiny of man and of her mission to guide him from the age of reason toward the attainment of that destiny.

We know not how forcibly we have presented the plea for the religious training of children, but we know that we have sought to give no mere individual impressions, but the profound convictions with which Christian parents act when insisting upon giving their children a Christian education. Therefore, sincere Christians, whether Catholic, Lutheran, Baptist or Episcopalian, be they named what they may, can never bring themselves to look on with unconcern at any system of education that is calculated to rob their children of the priceless boon of their Christian inheritance. Prizing their souls more than their bodies, they would rather see them dead than that their souls should be pinched and starved for want of the life-giving food that comes of Christian revelation. Therefore it is, that they cannot for a moment tolerate their children in an atmosphere of secularism from which Christian prayer and Christian practices have been banished.

A Priceless
Boon

Plea for Toleration.

Address by REV. DR. HENRY M. FIELD, of the New York Evangelist.



AM glad to say only one word to express the joy that I feel in seeing such an assembly as this gathered for such a purpose. It has been my fortune to travel in many lands, and I have not been in any part of the world so dark but that I have found some rays of light, some proof that the God who is our God and Father has been there, and that the temples which are reared in many religions resound with sincere worship and praise to Him. I am an American of the Americans. Born in New England, I was brought up in the straitest sect of the Pharisees, believing there was no good outside of our own little pale. I know, when I was a child, it was a serious question with me whether democracts could be saved! I am happy to have arrived at a belief that they *can* be saved,

though as by fire!

Well, then, when I went across the ocean I thought a Roman Catholic was a terrible person. But when I came to know the Roman Catholics, I found that I was a very poor specimen of Christianity beside the Sisters of Charity whom I saw, and the noble Brothers devoted to every good Christian and benevolent office. Only a few weeks ago I was in Africa, and there made the acquaintance of some of the White Fathers designated by Cardinal Lavigerie to carry the Gospel into the center of Africa. What devotion is there we can hardly parallel. I knew that some of them—the first that were sent out—had been killed on the desert; and yet at Carthage I said to one of the White Fathers, “Are you willing to go into all those dangers?” “Yes!” said he. “When?” “Tomorrow!” was his reply. Such a spirit is magnificent, and wherever we see it, in any part of the world, in any church, we admire and honor it.

Ah! but those followers of the False Prophet, surely they have no religion! So I said until I had been in Constantinople and in other cities of the East, where I heard, at sunrise and sunset, the call for

A Magnificent Spirit.

prayer from the minaret, and saw the devotion of the Moslems, whose white turbans flashed in the sunlight like the wings of doves as they swept by me, going to the house of prayer. I was told by one of the White Fathers about the observances of the Mohammedans. He said to me: "Do you know this is the first day of Ramadan, the Mohammedan Lent? They observe their Lent a great deal better than we do ours. They are more earnest in their religion than we are in ours. They are more devoted in prayer. The poor camel-driver on the desert has no watch to tell him the hour; he dismounts from his camel and stands with his back to the sun, and the shadow cast on the sand tells him it is mid-afternoon and the hour of prayer." Shall I say that such men are outside the pale of Religion; that they are not regarded by the Great Father as His children.

In Bombay I felt a great respect for the Parsees, when I saw them uncovering their heads at the rising and setting of the sun, in homage to the great source of life and light. So in the other Religions of the East. Underneath all we find reverence for the great Supreme Power, a desire to love and worship and honor Him. Of the defects of those Religions I will not speak. There are enough to talk of them, but this I do say here and in this presence, that I have found that God has not left Himself without a witness in any of the dark climes, or in any of the dark religions, of the world.

Reverence for
the Great Su-
preme Power.





Prof. Richard T. Ely, University of Wisconsin.

Christianity as a Social Force.

Paper by PROF. RICHARD T. ELY, of the University of Wisconsin.



CHRISTIANITY is a social force above everything else. Its social character is a distinguishing feature of Christianity. Other religions are also social forces, but it strikes me that in the degree to which Christianity carries its social nature we have one of its essential peculiarities.

He who would understand Christianity must begin with a consideration of Judaism. While, as a general principle, this is admitted by all, it is overlooked by many in their treatment of the social doctrines of Christianity. Judaism was a social force which worked chiefly within national boundaries, and its aim within the nation was to establish an ideal commonwealth, in which neither pauperism nor plutocracy should be known. But we may go even further and say that it was the avowed aim that Israel should be kept free from both poverty and riches. "Give me neither poverty nor riches. Feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal and take the name of my God in vain." This prayer of Agur is simply an expression of a national ideal never fully attained, but never forgotten by noble souls in Israel. Every revival of pure religion meant an effort to reach this ideal of national life. The prophets were great social reformers who voiced the yearning cry of the nation for righteous social relations. The Jewish law, differing from the Roman code of the Western World, was not chiefly negative and repressive, but positive and constructive. It perpetually commanded "Thou shalt" as well as "Thou shalt not." It was to the weak a bulwark and to the oppressed a stronghold; to assaulted feebleness a fortress; for all, in time of distress, a refuge. It was thus that Israel found the law a delight. It is the social law of which we speak, and not the ceremonial law. The true Jewish priest and prophet regarded righteousness which did not include a brotherly aim as but filthy rags. All the legislation of Moses had in view the development of a national

Bulwark to
the Weak.

brotherhood, and as a means for the accomplishment of this end, it aimed to prevent the separation of Israel into widely separated social classes. Economic extremes in conditions were dreaded, and to produce equality of opportunity was the desire of every true Hebrew leader. Facilities for the development of the faculties of all naturally followed from the faithful application of the fundamental principles of the Mosaic legislation. At the same time, the Hebrew commonwealth was never designed to be a pure democracy. An aristocratic element was favored, because it was endeavored to secure the leadership of the wise and gifted, and obedience to this leadership was enjoined on all. Sedition and rebellion were regarded as crimes. Equality of all in faculties and in fitness for government were absurdities not entertained.

Land and Interest.

The time is too limited to allow a description of the fundamental social institutions in the ideal Hebrew commonwealth, and it can scarcely be necessary, as they will occur to all. The provisions relating to land and interest were, perhaps, the most important features of the social legislation of Moses. The land belonged to the Almighty, and it was held by the children of Israel under strictly limited tenure. It was a trust designed to afford provision for each family. It could, by no means, be monopolized without an infraction of the fundamental law, and such a thing as modern speculation in land violated the conditions of the land tenure. The purpose of the land was to furnish a subsistence and to promote the acquisition of a competence, but by no means of a great fortune.

The laws regulating interest were even more radical. Interest was not forbidden by Moses because he failed to understand the truisms iterated and reiterated by the Manchester men, who fancy themselves far wiser than this greatest of legislators, but because the receipt of interest would have militated against the fundamental social purposes which Moses desired to accomplish. It is, of course, conceded that conditions were different at that time, and that capital in the modern sense hardly existed. But altogether apart from this, it is true that Moses wished property to be used for mutual helpfulness. Loans were to be made to assist a brother, and not for the sake of gain. "Thou shalt open thine hand wide to thy brother, to thy poor and thy needy in thy land." At least two things were evidently dreaded in the taking of interest—the growth of inequality among them and the opportunity it afforded for economic gain without direct personal exertion.

The regulations concerning slavery were also aimed at these dangers, and in them we find the enunciation of the truth that private property exists for social purposes. The institution of slavery was relatively mild among the Hebrews, and provision was made for the release of the Hebrew bondman and bondwoman after a brief period of service. The foreigner was excluded from this brotherhood, and even when kind treatment of the stranger is enjoined, he, after all, is regarded as one separated from the range of complete ethical obligation.

Jesus came with an avowed determination to do two things—to break down the ceremonial law, which confined within narrow limits the circle of brotherhood rendering it merely national, and, on the other hand, to extend to universality the benefits of the social law of Moses. And it was of this law that he said not one jot or tittle should pass away until all should be fulfilled. Jesus did not proclaim Himself the Son of Abraham, which would have implied national brotherhood, but the Son of man, which implied brotherhood as wide as humanity. He was not, first of all, an Israelite, but a man. Who was the neighbor? is a question answered in the parable of the Good Samaritan, which enforces the lesson that any and every man, whenever and wherever found, is a brother.

Every Man a
Brother.

Christianity, then, as a social force, seeks to universalize the socio-economic institutions of the Jews. But it must be remembered in this connection that it is the letter that killeth, but the spirit which giveth life. The exact law of Moses respecting land and interest, for example, cannot be reproduced in modern society. But all who profess allegiance to Christ must endeavor to universalize their spirit. The church is a universal anti-poverty society, or she is false to her founder. It is hoped that I will not be misunderstood in saying that she also stands for anti-millionairism, because extremes are subversive of brotherhood.

Christianity, on the other hand, favors the development of the most diverse social institutions and the development of a grand public life, because these mean fraternity. What is private separates; what is public draws together. Art galleries, for example, when private, mean withdrawal and withholding the products of the mind of man, while public art galleries signify public uses of that which is essentially public in its nature. As a social force, Christianity favors private frugality and generous public expenditures. We may express all this and something more in the statement that Christianity means social solidarity, or it means nothing. When the founder of Christianity said he was the Son of man, he at the same time proclaimed social solidarity. Social solidarity means the recognition of the identity of all human interests, and, truly understood, it promotes the identification of one's self with humanity. Fullness of life in every department must be sought in human society. Wealth, art, music, literature, religion, even language itself, are all social products. What Christianity teaches in this respect social science, rightly understood, teaches also. Isolated life means material poverty and the absence of intellectual achievements. Man becomes great only when humanity moves within him. Art is great only when it is an expression of the social life. Masterpieces of art were exposed on the highways of a nation able to appreciate them. Literature makes epochs when in a writer the national life pulsates and through him the nation speaks. Morality finds its source and its sanction in society and it is re-enforced by the commands of the Almighty.

Individualism, as ordinarily understood, is anti-Christian, because

it means social isolation and disintegration. Individual liberty, as frequently proclaimed, means the right of one man to injure others to the full extent of his capacity and resources. The claim to this liberty (which is not liberty at all in the true sense of the word) is anti-Christian. Individual salvation, in the strictest sense of the word, is an impossibility, because it implies a denial of that which is fundamental in Christianity.

Individualism.

Christianity has been distinguished in the world's Parliament of Religions into true and false—and this is well. There is false Christianity, which may be termed anti-Christ—for if there is any anti-Christ it is this—which has brought reproach on the name of Christianity itself. It is this false Christianity which fails to recognize the needs of others and centers itself on individual salvation, neglecting what the apostle James called "pure and undefiled religion," namely, ministration to one's fellows. The social life of this land of ours would proclaim the value of Christianity, if it could in its true sense be called a Christian land. But we cannot be called such a land. We do not attempt to carry out the principles of fraternity, and any claim that we do is mere ignorance or pretense—hypocrisy of the kind condemned by Christ in the strongest language. It does not avail us to make long prayers while we neglect widows and orphans in need. He who did this in the time of Christ violated the principles of national brotherhood. He who does so now, violates the principles of universal brotherhood.

Shall a land be called Christian which slaughters human beings needlessly by the thousand rather than introduce improvements in railway transportation, simply because they cost money? That is exalting material things above human beings. Shall a city like Chicago be called Christian, maintaining its grade crossings and killing innocent persons by the hundred, yearly, simply because it would cost money to elevate its railway tracks? To make the claim for our country that it is a Christian land, is a cruel wrong to Christianity. If we were animated by the spirit of Christianity, we would do away, at the earliest moment, with such abuses as these and others which daily, in factory and workshop, maim and mutilate men, women and children.

It is only necessary to be honest with ourselves in order to answer questions which arise in this connection. If any one individual before me knew that he himself, or his mother, would be horribly mutilated or crushed to death in case some needed improvement in an industrial establishment or on a railway were not introduced within six months, how he would bestir himself to have these improvements introduced! But we complacently fold our hands because some one else, or perhaps the mother of some one else, will suffer a horrible death. Thousands will die needlessly a cruel death within the next six months. Who will be those thousands?

Christianity as a social force stands for progress. It has been a characteristic of religions to give minute directions for the formation of the social life of a nation. These minute directions and detailed

specifications have, doubtless, in many instances promoted brotherhood, for the time being at least, but not providing for changes they have later retarded progress. As Christ established a universal brotherhood He could not, even for any one time, promulgate a social code, and still less could He prescribe legislation for all time. He gave the spirit, however, to which the legislation of every country and every time should seek to conform, and he established a goal far in advance of the men of the time, and inspiring all true followers with a desire to reach this goal and strengthening them in their efforts to attain it. He gave an impulse which can never fail to make for progress so long as society exists.

Stands for Progress.

Christianity as a social force makes not only for progress, but for peaceful progress, which in the end is the most rapid and secure progress. He encouraged patience and long suffering along with tireless effort and dauntless courage. Christianity carries with it, in the true sense of the word, an aristocracy. Rulership was recognized and obedience to constituted authority taught as a Christian duty. But, on the other hand, all kings and rulers of men were taught that they held their offices from God as a sacred trust. We all know the parable of the talents and its interpretation is clear. All mental and physical strength and all material resources are to be used not for one's self, but for the promotion of the welfare of all humanity. Inequalities in attainment were implicitly recognized, but inequality was thus to be made an instrument of progress. Ignorance finds support in the wisdom of the wise; strength is debtor to weakness.

We can imagine Christ among us today, pointing, as of old, to our great temples, and warning us that the time will come when one stone of them shall not rest upon another. We can imagine Christ pointing to our grade crossings, and to our link and pin couplers, covered with the blood of mutilated brakemen, and crying out to us: "Woe unto you, hypocrites, ye do these things, and for a pretense make long prayers." We can also imagine Him summoning before our vision the thousands who have lost their limbs in needless industrial accidents, and pointing to the hospitals to relieve them and the charities to furnish them with artificial limbs, and again uttering His terrible maledictions: "Woe unto you, hypocrites!" We can also imagine Him in His scathing denunciations, and heart-searching sermons, opening our eyes to our social iniquities and shortcomings, and calling to mind the judgment to come, in which reward or penalty shall be visited upon us, either as we have, or have not, ministered to those who needed our ministrations—the hungry, the naked, the prisoner and the captive. The reward: "Come ye blessed of my Father, inasmuch as ye have done it unto the least of these, ye have done it unto Me;" the penalty: "Inasmuch as ye have not done it unto the least of these, depart from Me."

"Woe Unto you Hypocrites."



Rev. James M. Cleary, Minneapolis.

The Church and Labor.

Address by REV. JAMES M. CLEARY, of Minneapolis.



At this moment the condition of the working population is the question of the hour, and nothing can be of higher interest to all classes of the state than that it should be rightly and reasonably decided. But it will be easy for Christian workingmen to decide it aright if they form associations, choose wise guides, and follow the same path which with so much advantage to themselves and the commonwealth was trod by their fathers before them."

Thus speaks Pope Leo XIII, in his great treatise on labor. This illustrious character, whom Divine Providence has chosen to direct the destinies of the Catholic church during these closing years of the nineteenth century, clearly comprehends the conditions and the needs of this active age on which he will have deeply impressed the influence of his genius. The head of the Catholic church throughout the world, true to his divine mission, is concerned not only about man's eternal welfare and humanity's home beyond the grave, but his luminous mind and his generous heart surrender their best and most devoted energies in the interest of human happiness while this temporal life may last. The church of Jesus Christ is in the world to continue till time shall be no more the divine work which Christ Himself began. "He went about doing good." He dried the tears of human anguish. He healed the wounds of breaking hearts. He comforted the sorrowful, cured the sick, fed the famishing multitude, and forever sanctified human toil by earning His daily food at manual labor. He was the true apostle of humanity, He, the humanitarian, who forgot no human need while directing the aspirations of immortal souls to their eternal home. He answered the most anxious questions of the human soul, but he was not indifferent to the needs of the body. His sublime philosophy solves the most intricate intellectual problems, and in daily, practical life, the principles on which His religion is framed, provide for every human need and safeguard every human right. The

Provision for
Every Human
Need.



church which Christ founded has never made the mistake of interesting itself only in man's spiritual or moral welfare, and of forgetting his physical needs.

Lifting Up
the Lowly.

When the church began its glorious work of ameliorating the condition of mankind, of lifting up the lowly, and of planting the seed of living hope in human hearts which black despair had saddened, its first duty was to remind man of his true dignity and worth. Paganism, which then prevailed in the world, made gods of the emperors and erected temples of a degraded worship in honor of some of the most depraved monsters who have dishonored our common humanity, by the loathsomeness of their vicious lives. Human dignity was an unknown term. The unhappy victims of human depravity had been "given up to a reprobate sense." God's image in the human soul had been forgotten and man was honored or feared according to the position he held or the power he might exercise, and not because of his manhood, God's noblest work. The philosophers and sages of paganism proved themselves incapable of finding a remedy for this deplorable condition of human society. In fact, they must accept the censure which mankind has passed upon them, and the verdict of a brighter and truer civilization condemns these leaders of pagan thought for their contempt of humanity.

Plato advocated the murder of innocent children. Seneca commended the suicide, and other pagan philosophers and moralists the commission of any crime that might bring profit or temporary advantage. Virtue was not a reality, simply a convenience, in the estimation of the wisest among pagans. The church began at once to assert the dignity of the individual and to re-establish in human society true principles of human rights.

Human Dignity.

"No man may outrage with impunity that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of heaven." This is the teaching of Pope Leo in our age of Christian civilization, and the same was the teaching of Peter at Rome and Paul at Corinth. "It is certain," says Cardinal Manning, "that in the measure in which these truths pervade the minds of a people, in that measure they are elevated, refined and independent. In the measure in which they are lost, a people becomes animal, gross and intractable, or, it may be, slavish." "To consent to any treatment which is calculated to defeat the end and purpose of his being, is beyond man's right. He cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God." This teaching of Leo in the nineteenth century consoled and ennobled the lowly at Christianity's dawn, so that the slave in bondage could say to the proudest patrician of Rome: "My life belongs to you, and so does all else that ends with life—time, health, vigor, body and breath. All this you have bought with your gold, and it has become your property. But I still hold as my own what no emperor's wealth can purchase, no chains of slavery fetter, no limit of life contain—a soul." The hitherto despised

and ill-treated slave, with heart throbbing under the power of Christian emotions could now, in the comforting hope of immortality, appeal to the intelligent judgment of the cultured pagan, "whether a poor slave, who holds an unquenchable consciousness of possessing within her a spiritual and living intelligence, whose measure of existence is immortality, whose only true place of dwelling is above the skies, whose only rightful prototype is the Deity, can hold herself inferior in moral dignity, or lower in sphere of thought, than one who, however gifted, owns that she claims no higher destiny, recognizes in herself no sublimer end, than what awaits the pretty irrational songsters, that beat without hope of liberty against the gilded bars of their cage."

The first duty incumbent on the Christian teacher was to make known the dignity and to establish the inalienable rights of man. It became religion's mission to guide the human soul, to defend its rights, to guard its liberties, to teach its exalted worth, to show forth its immortal life and lead it to its eternal home. Religion thus, while proclaiming God's praises and paying fitting homage to man's Creator, became at the same time humanity's greatest benefactor. It sought not only to lead man to heaven, but studied with devoted zeal the best and truest interests of man on earth. The earth and the fullness thereof was God's bountiful gift to man. The religion of God's only begotten Son would fail in its mission to man if it did not apply every sublime force at its command in aiding humanity to enjoy the Creator's bounteous gifts, lavished upon the world with impartial beneficence. God created men free and equal. God stamped upon all alike the impress of His own face. God made no distinctions of rich or poor, of bond or free, of proud or lowly, but is the loving, generous Father of all His creatures. These maxims sent forth by the fishermen of Galilee were destined to go sounding down the ages, to overturn the tottering temples of paganism, to dissipate the vapid subtleties of a servile pagan philosophy and to establish on an enduring foundation the universal brotherhood of man. Hence this religion gave birth to charity for the fallen, to love for the enemy, to pity for the unfortunate, to sympathy for the wretched, to kindness for the poor, to true compassion for humanity's ills. It was ambitious without effrontery, covetous without avarice, zealous without fanaticism; obedient but not servile, gentle but never cringing, austere but not cruel, a conqueror but never a tyrant; at home in the hut of misery as well as in the palace of luxury, in the wigwam of the savage or in the abode of kings—wherever there was a man.

No Distinctions of Rich or Poor.

The task of asserting the dignity of man was but one of the solemn duties that confronted the new religion at its birth. It found the children of toil, who formed the majority in pagan society, slaves in bondage to a harsh, disdainful, cruel and heartless minority. Labor was in chains. Labor had no rights that capital considered itself in any way bound to respect. Masters were granted power over life and limb, and the unhappy slave dared not even assert a claim to any right or prerogative in common with his master. "God has ordained," wrote St.

Augustine, "that reasoning creatures, made according to His own image, shall rule only over creatures devoid of reason. He has not established the dominion of man over man, but of man over the brute." And this teaching of the immortal bishop of Hippo was but the re-echoing of the voice of the earlier apostles, the universal sentiment of the Christian church, and the only bright beam of hope or of gladness that, for centuries, enslaved labor had seen through its tears. The slaves outnumbered the freemen. The church could not advocate the total abolition of slavery without completely overturning the state of society and creating social anarchy. The sudden emancipation of millions of men, who had tasted only the bitterness of servitude, and who were inspired only by feelings of hatred and vengeance against an inhuman system that had debased and despised them, would have convulsed the world.

Force of Ideas.

The church, wiser than pagan philosophy, knew how to confer a blessing on humanity and a benefit on labor without injustice or social revolution. "She knew how to regenerate society, but not in rivers of blood." "The first thing that Christianity did for slaves was to destroy the errors which opposed, not only their universal emancipation, but even the improvement of their condition; that is, the first force which she employed in the attack was, according to her custom, the force of ideas."

After having heard the oracles of paganism inventing doctrines to degrade still more the unhappy slaves, how the aching hearts of oppressed humanity must have throbbed with exultant and conflicting emotions as the teachings of St. Paul became music to their ears. "You are all one in Christ Jesus." "There is neither Jew nor Greek; there is neither bond nor free." The church could never forget the sublime lesson which the great apostle gave when writing to Philemon, the wealthy citizen of Colosse, and interceding in favor of a fugitive slave named Onesimus, whom he had converted in prison at Rome, and sent back to his master to be received "no more as a slave but as a most dear brother."

The constant and uniform teaching of this human equality could not fail to improve the unhappy condition of the slave. The laws of the church, regulating the marriage bond and inspiring reverence for the home and family ties, further protected the children of the slave and saved from hopeless servitude countless victims of "man's inhumanity to man."

This fact must not be forgotten, that the sublime task entrusted to the church to perform was the social and moral elevation of man. The church, faithful to its duty, could not hazard the accomplishment of its purpose by a rash attempt at temporary advantage. The mission of the church was to save the world, and all mankind was the object of its anxious solicitude and care. This observation is, perhaps, necessary as a reply to those who, unmindful of the spirit of the age, the customs and ideas of men, when the church began its marvelous work, are prone to censure religion for not having more promptly accomplished the total abolition of slavery.

"If, at the present time, after eighteen centuries, when ideas have been corrected, manners softened, laws ameliorated; when nations and governments have been taught by experience; when so many public establishments for the relief of indigence have been founded; when so many systems have been tried for the division of labor; when riches are distributed in a more equitable manner; if it is still so difficult to prevent a great number of men from becoming the victims of dreadful misery, if that is the terrible evil which, like a fatal nightmare, torments society and threatens its future, what would have been the effect of a universal emancipation, at the beginning of Christianity, at a time when slaves were not considered by the law as persons but as things; when their conjugal union was not looked upon as a marriage; when their children were property, and subject to the same rules as the progeny of animals; when, in fine, the unhappy slave was ill-treated, tormented, sold or put to death, according to the caprices of his master!" (Balmes.) Liberty, priceless boon that it is, would cease to benefit men if the means of subsistence were wanting. Man, above all other blessings, requires first wherewith to live, and it was imperative that universal emancipation be the result of gradual progress upward to be a lasting benefit to men and nations long accustomed to the degradation and wretched dependence of vile servitude. The man who tills the soil must learn to know how to care for the fruits of his labor, if he will reap the full benefit of his personal independence and freedom. To the church and to it alone belongs the undying glory of finally wiping out the curse of slavery among Christian nations, and on the brow of Pope Alexander III friends and even enemies of the church unite in placing the garland of undying fame for utterly abolishing, as far as lay in his power, the curse of slavery from human society. "If men have recovered their rights, it is chiefly to Pope Alexander that they are indebted for it," writes Voltaire, no partial friend to the papacy.

Gradual
Emancipation.

Thus, as the ages went on, slavery melted into serfdom and serfdom into freedom in spite of the stubborn resistance of heartless cupidity. In the glorious sunlight of this nineteenth century it has been our happy privilege to behold the perfect attainment of human freedom. When in 1888, our sovereign pontiff, Leo XIII, was celebrating the golden jubilee of his priesthood, and men from all nations came bearing their gifts in honor of the illustrious head of the Catholic church, this noble hearted friend of his fellowmen declared that among all the gifts laid at his feet none were so welcome as the proclamation of the distinguished Christian emperor, Dom Pedro, emancipating all the slaves in Brazil.

The church having taught every child of Adam who earned his bread by laborious toil to assert his own dignity and to understand his own worth, and having led a hitherto hopeless multitude from the dismal gloom of slavery to the cheering brightness of the liberty of the children of God, bravely defended the rights and the privileges of her emancipated children. "The church has guarded with religious care

Inheritance
of the Poor.

the inheritance of the poor." The poor are the special charge of the church. Every living soul is in God's immediate care, the rich as well as the poor; there is no distinction of class or privilege with Him. Every soul, whether refined or rude, is in His keeping. But with an especial care He watches over those who "eat bread in the sweat of their brow." None need the Divine Comforter more than the weary children of toil, and none need and have received the sympathy of the church as they do. The church entered the arena to bravely battle for the weak against the strong, at a time when brute force had won the admiration and awe of a dissolving society. Principles of right and of justice were scoffed at, in a state of society where the worship of Mercury the robber, and of Venus the wanton, captivated the minds and the hearts of men. In his exhaustive encyclical on the condition of labor, Leo XIII lays down the principle that the workman's wages is not a problem to be solved by the pitiless arithmetic of avaricious greed.

Rights of
Wage-Earners.

The wage-earner has rights which he cannot surrender, and which no man can take from him, for he is an intelligent, responsible being owing homage to God and duties to human society. His recompense, then, for his daily toil cannot be measured by a heartless standard of supply and demand, or a cruel code of inhuman economics, for man is not a money-making machine, but a citizen of earth and an heir to the kingdom of heaven. He has a right of which no man has the power to deprive him, "to the pursuit of life, liberty and happiness." Every man has a God-given right to live in decency and comfort. God created the earth for man's use and enjoyment on his way to his enduring home. God created plenty for all His children, and it is His desire that none of His creatures shall faint by the way or go hungry to their homes. The church protects the rights of property and private ownership, but not so as to deprive the poor and dependent of the actual necessities of a frugal existence.

The memory of Pope Leo XIII will live among men for his personal worth, his exceptional intellectual gifts and his religious fervor and stainless purity of character. But above all else he will be remembered, as he desires to be, as the workingman's friend, the defender of labor. His definition of a minimum wage, as "sufficient to enable a man to maintain himself, his wife and his children" in decent frugality, shows how clearly the great religious leader of over two hundred and fifty millions of faithful believers understands the rights of individuals and the best interests of human society. "Homeless men are reckless." The homes of the people are the safeguards of national stability. Religion sanctifies domestic life by sustaining the inviolability of the marriage bond and by constantly reminding fathers and mothers of their first and holiest duty to their offspring, the duty of leading them to learn the love of God and the love of the neighbor. Hence the duties of the wife and mother should retain her at her own hearthstone in the midst of her children, that she may reign as queen of a true Christian home, no matter how humble. Family duties must

be neglected and home comforts and happiness denied to the toilers, when the wife and mother is forced from her home to aid in providing the support of the family in the factory or mill. Just wages paid to the breadwinner of the family would enable him to sufficiently provide for wife and children, and send from every loom in the world mothers back to their homes to devote their first, their highest and holiest care to the nurture and training of their children.

Labor has a right to freedom; labor has also a right to protect its own independence and liberty. Hence, labor unions are lawful and have enjoyed the sanction and protection of the church in all ages. Our times have witnessed no more edifying spectacle than the noble, unselfish pleading of our own Cardinal Gibbons for the cause of organized labor at the see of Peter. In organization there is strength, but labor must use its power for its own protection, not for invading the rights of others. The strike, or refusal of united labor to work, is a declaration of war, for it seriously disturbs many human activities. It is justifiable only, and should be resorted to only when all other means have failed, when every other expedient has been exhausted, and can be defended only on the plea that the workman is treated unjustly by organized capital.

Cause of Or-
ganized Labor.

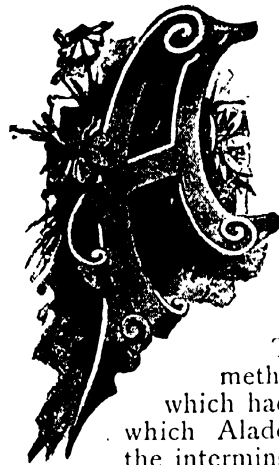
Religion's duty is to teach the rich the responsibilities of wealth and the poor respect for order and law. The security of capital against the discontent and envy of labor is the best security also for the workingman. When capital becomes timid and shrinks from the hazard of investment, labor soon feels the pangs of hunger and the dread specter of want casts its dismal shadow over many an humble home.

Responsibil-
ities of Wealth.

Religion is the only influence that has been able to subdue the pride and the passions of men, to refine the manners and guide the conduct of human society, so that rich and poor alike, mindful of their common destiny, respect each other's rights, their mutual dependence and the rights of their common Father in heaven. The religious teachers and guides who apply the principles of the "Sermon on the Mount" to the everyday affairs of men, and lead humanity upward to a better and nobler realization of God's compassion for the weary ones of earth, will merit the undying gratitude of men and heaven's choicest rewards.

The Relation Between Religion and Conduct.

Paper by PROF. C. H. TOY, of Harvard University.



T the present time the external relation between conduct and religion is an intimate one. All religious ministers and manuals are also instructors in ethics; our sacred books and our pulpits alike emphasize conduct. This has been the case in human history a long time, but not always. In the very early times, in the childhood of the race, if we may judge from existing savage life from the earliest records of civilized peoples, religion and morality occupied quite separate spheres, which rarely or never touched each other.

The God was approached and propitiated by methods known to the purest, by magic formulas which had no more to do with conduct than the word by which Aladdin controlled the slaves of the lamp. But the intermingling of moral and religious ideas has been parallel with the growth of society. One test of the elevation of religion, in some respects the best test, is the closeness of its reliance with morality. This is equivalent to saying that religion and morality stand hand in hand on the same stratum of civilization; it is in general the highest culture that has the purest religion. The union between the two elements of life is further strengthened by the fact that religion has given powerful sanctions to morality. By a natural process of thought men have always identified their moral conceptions with the will of the Deity, and ethical rules have been supported by theories of divine rewards and punishments.

The subject of our inquiry is to discover, if possible, the precise relation between the religions and the ethical sides of our nature, in order that each may have due recognition and best perform its functions in human development. The necessary harmonious co-operation

The Purest
Religion

of the two can be secured only by doing justice to both, by allowing neither to usurp the place of the other.

Our thesis, then, may be expressed as follows: Morality is complementary to religion, or it is the independent establishment of the laws of conduct which help to furnish the content of the unrefined religious ideal. Religion, properly speaking, has no thought content, it is merely a sentiment, an attitude of soul toward an idea, the idea of an extra human power. The religious sentiment does not know what is the ethical character of its object till it has learned it from human life. Morality is the human reflection of divine goodness, produced by the same human endowments whence springs the sentiment of relation to God. Or, to state the case more fully, the content of the conception of God is the perfect ideal in truth, beauty and goodness, as given by science, æsthetics and ethics. Let us look at certain facts in man's moral religious history which appear to illustrate our part of this thesis.

Morality Com-
plementary to
Religion.

First, it may be noted that, in the ancient world, about the same grade of morality, theoretical and practical, was attained by all the great nations. The great teachers in Egypt, China, India, Persia, Palestine and Greece show remarkable unanimity in the rules of conduct which they lay down. The common life of the people was about the same in all lands. Whatever the status, a member in a given class in one country is not to be distinguished on the ethical side from his confreres elsewhere. Judean and Persian prophets, Chinese and Greek sages, when they are called on to act, show the same virtues and the same weaknesses. The higher family life, as far as we can trace it, was the same everywhere.

The moral principles regulating commerce and general social relations were scarcely different throughout the ancient civilized world, if we compare similar periods and circles. David acts toward his enemies very much as does one of the Homeric chieftains or one of the heroes of the Mahabharata. The internal politics and court life of Judea reminds us of the parallel history of China, India and Egypt. The prevarication of Jeremiah and the trickery of Jacob may be compared with the wiles of Odysseus and with double-dealing the world over. Instances of beautiful friendship between men like those of Jonathan and David and Damon and Pythias, are found everywhere. We find charming pictures of home life in Plato, in Confucius, in the Old Testament.

Special laws were the same throughout the world. Slavery, polygamy and child slaughter were universal, yet everywhere yielded gradually in part or in whole to the increasing refinement and the increasing recognition of the value of the individual. The position of woman was not materially different in the different peoples. Notwithstanding certain restrictions she played a great role, not only as wife and mother, but also in literature and statesmanship, among Egyptians, Chinese, Hindus, Greeks and Romans.

From this ethical uniformity we must infer that the moral devel-

opment was independent of the particular form of religion. Under monotheism, dualism and polytheism, whether human or zoomorphic images of the deity were fashioned or no images at all, with varying methods of sacrifice and widely different conceptions of the future life, the moral life of man went its way and was practically the same everywhere.

Pure Moral
Codes.

Another fact of the ancient world is that the ethical life stands in no direct ratio with the religiousness of a people or a circle. While ancient life was in general deeply religious, full of recognition of the deity, there were several great moral movements which were characterized by an almost complete ignoring of the divine element in human thought. These are Confucianism, Buddhism and Stoicism, and Epicureanism. Whatever we may think of the philosophic soundness of these systems, it is undisputed that their moral codes were pure and that they exerted a deep and lasting influence on ancient life. They all arose in the midst of polytheistic systems, against which they were a protest, and they attained a moral height and created a type of life to the level of which society has not yet reached. We may set the phenomenon over against the picture of kindness and honesty which sometimes presents itself in savage tribes, every act of whose lives is regulated by religion.

Turning to modern Europe, it is evident that progress in morality has been in proportion to the growth rather of general culture than of religious fervor. If religion alone could have produced morality the crusades ought to have converted Europe into an ethically pure community; instead of which they oftener fostered barbarity and vice. The Knights Templar, the guardians of what was esteemed the most sacred spot in the world, came to be, if report does not belie them, shining examples of all the vices. Medieval Rome was a hotbed of corruption. Protestants and Catholics alike burned heretics.

The English Puritans of the seventeenth century were the most religious and the most barbarous and unscrupulous of men. In our day the same evil spirit sometimes disfigures our political assemblies, and appears sometimes also in our religious bodies. Trades and professions are characterized by certain virtues and vices, without respect to the religious relations of their members. In a word, religion has, as a rule, not been able to maintain a high moral standard against adverse circumstances, and has not extended its proper influences.

Typical Moral
Rule.

Let us take some typical case of moral rule. The idea of honesty assumes the existence of property, and of property belonging to another. In an unorganized communism, or in the case where I alone am owner, there can be no such thing as dishonesty. Thus, in a family, a father cannot be dishonest toward the children absolutely dependent upon him. Further, the idea of property is at first physical, non-moral, involving the mere notion of possession.

A dog or a savage has a bone. He thinks of it simply as something good, as the means of supplying a want. Another dog or savage snatches it. What is the feeling of the original possessor? Simply

that he has lost a good thing, and that he desires to get it back. If he fails to recover it his judgment of the situation is twofold; he says to himself that he has suffered loss, and that the invader is an enemy of his well-being. In all this there is nothing ethical; but the successful marauder in his turn suffers similar loss, and makes similar reflection. When this has happened a number of times, the difference between the brute and the man begins to show itself. The former keeps up the struggle from one generation to another without ceasing; the latter reflects on the situation.

The savage after awhile acquires permanent property, a bow and arrow, the loss of which involves not merely a momentary but a permanent failure of resources. He perceives that he secures the greatest good for himself by an understanding with his fellows which assumes to each the use of his own possessions. As social relations have become more numerous, the advantage of such an arrangement becomes more and more evident, and the respect for the property of others becomes an established rule of the community. The moral sentiment now makes it apparent, at first dim and untrustworthy, but gathering strength with every advance in reflection and intelligence, until finally the rule of life is embodied in the law, "Thou shalt not steal."

The Rule of
Life.

From this point the progress is steady, with the growing estimate of the worth of the individual, and the increasing dependence of members of the community on one another, the rights of property are more clearly defined, and there is a greater disposition to punish the invasion of these rights. Recognition of the property rights becomes a duty, but always under the condition that gave it birth, namely, the well-being of the community. So soon as it appears that this right stands in the way of general property, it ceases to exist. Society, for example, does not hesitate to seize the property of an enemy in war, or to confiscate the property of its own citizens by fines or taxes. Or, in another direction, we do not hesitate to take what is not our own if we have reason to believe that it will not injure the possessor, and if there is a general presumption of his consent, as when, in passing by a field, we pluck an apple from a tree whose owner is unknown to us.

In the same way the duties of truthfulness and of respect for human life have arisen, and these are limited by the same condition. The right to slay a criminal by legal process, to slay an enemy in war, to slay a midnight burglar or would-be assassin is recognized by all codes as necessary to the existence of society. Men everywhere claim the right to state what is contrary to fact in certain cases, as, to enemies in war, to maniacs, in fiction and in jest. The statement of a novelist that a knight called Ivanhoe followed King Richard to Palestine, the declaration of the poet that the waves ran mountain high, the assertion of Tallyrand that language is meant to conceal thought, though all contrary to fact, are not injurious, for they deceive nobody, and the obligation of truthfulness results from its bearing on our well-being. Under certain circumstances a man may conceal his opinion without offense to his conscience, namely, when he is convinced that such concealment will work no harm.

But there are two situations in which concealment is violation of truthfulness—when a man from his position is expected to speak and his silence will be misleading, and when, being a public teacher in science, art, or religion, he uses phrases which he knows to be understood by his audience in one sense while he employs them in another sense. There is still a more subtle form of untruthfulness in which a man deliberately turns his mind away from certain evidence for fear it will change his opinion. This procedure is fatal to the intellect and to the soul; it obscures thought and prevents conscience, and is therefore a worry to one's self. This is an illustration of how the clever recognition of the dignity of the individual refines our conceptions of duty.

The same law of growth governs the history of more general ethical conceptions. Love in its earliest form is non-moral—it is mere desire or instinct. The affection of the untrained man for his child, or his family, or tribe, is not controlled by considerations of right. It must be ethically ineffective till experience and culture have determined its proper objects. Two conditions must be fulfilled before love can rise to the ethical plane. First, it must be transformed from selfish desire into a single-minded wish to secure the well-being of its object, and then it must know what is well-being. Both these conditions are attained through social intercourse.

The Standard
of Good.

The standard of good is determined, as we have seen above, by the observation of what is needed in society for the perfecting of each and all. The devotion to the interests of the individual is likewise a generalization from the facts of experience. The consciousness of one's own personality and its needs leads to the recognition of the other personalities and their claims. Thus the best ethical thinkers of the world have in different lands come to the identification of one's self with others as the leading principle of moral life—the golden rule. Only is it to be observed that this rule is valueless unless a moral standard has been preciously established. To do to others as I wish them to do to me is morally inefficacious in conduct unless I wish what is right. In a word, love is an impulse without moral content. Its proper objects must be determined in part by ethical experience and its method of procedure must be learned in the same way.

It is no less true that it is from social intercourse that we gain the final and fundamental standard of conduct, the idea of justice. The recognition of individual rights is a product of reflection on social experience out of which two conceptions inevitably flow, namely, the absolute right of the individual to perfection and the absolute right of society to perfection. These two conceptions, which appear on the surface to be mutually antagonistic, are reconciled by the fact that the individual finds his perfection only in society.

A fundamentally wrong theory of life is involved in the statement that the individual surrenders certain rights for the sake of living in society. The proper statement is that he comes to self-consciousness, to individuality, and therefore to rights and perfection only in society.

At the same time the content of justice is determined by social relations. It is only by experience that we can say that we owe just so much to each person. When we have determined this we have determined everything. There is nothing higher than this. Love can do no more than recognize the rights of every being, for to do more would be wrong. Mercy is only a name for a higher thought of justice; it is the recognition of the fact that under the circumstances the delinquent deserves something different from that which rough justice, or what passes for justice, has meted out to him.

Mercy a Name
for Higher Jus-
tice.

Finally, a great motive for right living is supplied by experience; namely, the hope of worldly well-being or salvation. Enlightened observation more and more shows that happiness attends virtue. This is not to be set aside as merely refined selfishness. It may take that shape in its cruder forms in what is called the "Poor Richard" system of morality. But it is properly that regard for self-development which all the highest schemes of life recognize as a fundamental and necessary principle. It is contained in the beatitudes of the Sermon on the Mount and in the ethical systems of Plato, Zeno and Kant, and it is not inconsistent with the purest unselfishness. What is more, from it the mind passes naturally to the broader ideal of the well-being of the world as the aim of life and the basis of happiness.

Religion, the sense of relation to the extra-human power of the universe, introduces us to a new social complex. In morality the parties are man and man; in religion, man and God. In our moral relations with a person or government there are two classes of influence to be considered—the moral power of the personality, and a restraining or impelling power of a physical control over us. The second of these is what we call sanctions, with rewards and punishments. These, again, are of two sorts, internal or organic, and external or inorganic, and it is only the first thought that can be called moral.

A New Social
Complex.

Thus let us suppose that it is better for a college student, physically and intellectually, not to study after midnight, and that he does stop work at that hour. Whether this is a moral process depends on the consideration which has formed his habit. If he has himself, through observation of his life and that of others, reached the conclusion that late study is injurious, and has therefore avoided it, or if he has on reflection followed the advice of others as probably wise, he has acted as a moral being; but if his conduct has been determined solely by his fear of incurring penalties, or by his hope of securing rewards held out by college rules, it is non-moral.

In the sphere of religion the two sorts of sanction are what we call natural and supernatural. The laws of nature may be considered to be laws of God and the natural penalties and rewards of life to be divine sanctions. Obedience to these laws is a moral act, because it involves control of self in the interest of organic development. But supernatural sanctions are inorganic and non-moral, since they do not appeal to a rational self-control. He who is honest merely to escape punishment or receive reward fixed by external law is not honest at all. But

he who observes the laws of health or of honesty because he perceives that they are necessary to the well-being of the world is also religious if he recognizes these laws as the ordination of God.

Religious
Sanctions.

When religious sanctions are spoken of, it is commonly the supernatural sort that is meant. It is an interesting question how far the belief in these is now morally effective. That it has at various times been influential cannot be doubted. In the ancient world and in medieval Europe the deity was believed to intervene supernaturally in this life for the protection of innocence and the punishment of wickedness; but this belief appears to be vanishing and cannot be called an effective moral force at the present day. Men think of reward and punishment as belonging to the future, and this connection is probably of some weight. Yet its practical importance is much diminished by the distance and the dimness of the day of reckoning. The average man has too little imagination to realize the remote future. At the critical moment it is usually passion or the present advantage that controls action.

It is also true that the supernatural side of the belief in future retribution is passing away; it is becoming more and more the conviction of the religious world that the future life must be morally the continuation and consequence of the present. This must be esteemed a great gain—it tends to banish the mechanical and emphasize the ethical element in life and to raise religion to the plane of rationality. Rational religious morality is obedience to the laws of nature as laws of God.

We are thus led to the other side of religion, communion with God as the effective source of religious influence on conduct. It is this, in the first place, that gives eternal validity to the laws of right. Resting on conscience and the constitution of society, these laws may be in themselves obligatory on the world of men, but they acquire a universal character only when we remember that human nature itself is an effluence of the divine, and that human experience is the divine self-revelation.

Further, the consciousness of the divine presence should be the most potent factor in man's moral life. The thought of the ultimate basis of life, incomprehensible in His essence, yet known through His self-outputting in the world as the ideal of right, as a comrade of man in moral life, shall be, if received into the soul as a living, everyday fact, such a purifying and uplifting influence as no merely human relationship has ever engendered.

In the presence of such a communion, would not moral evil be powerless over man? Finally, we here have a conception of religion in which almost all, perhaps all, the systems of the world may agree. It is our hope of unity.

The Essentials of Religion.

Paper by REV. ALFRED W. MOMERIE, D. D., of London, England.



WHO have attended the sessions of these congresses have, I think, learned one great lesson, viz., that there is a unity of religion underlying the diversity of religions, and that the important work before us is not so much to make men accept one or the other of the various religions of the world as to induce them to accept religion in a broad and universal sense. This lesson which we have learned here, we shall, I hope, teach elsewhere, so that, from the Hall of Columbus as a center, it will spread, and spread, and spread, until it at last reaches the furthestmost limits of the inhabitable globe.

There is a story told of a man of a theological sect of Great Britain, in the extreme North of Scotland, whose special pride was that they were the sole possessors of the true religion. But there was a gradual falling away from their ranks until there were few of them left. A gentleman called upon an old lady one day and inquired as to the progress of that religion. She told him that about all there was left of the once flourishing community was "myself and Jock" (meaning her husband), "and I am not so very sure of Jock," she added. My own views at one time very much coincided with the old lady's. I remember one day, when a boy, I had occasion to spend several hours with a liberal-minded clergyman. We talked of many things and of many people, and among others of Kingsley. I had been brought up in an Evangelical school. My friend held a high opinion of the great canon's works. I said "Yes, I suppose Kingsley was a good man, but he had no religion." The clergyman quietly replied, "What is religion?" Now, will you allow me today to ask that question? What is religion? The majority think it is a pleasant ceremony for use in a church. I don't much blame

What is Religion?



them, for it is the clergymen who are responsible mainly for the bigotry of the laity. I am glad you agree with me. You have got it from us. We have been bigots partly from ignorance, partly from our supercilious priestly pride. We have transferred our bigotry to the laity. We have kindled their bigotry into a flame. But there have been one or two glorious exceptions. I should like to quote you two or three verses from one of your own bishops:

The parish priest
Of austerity,
Climbed up in a high church steeple,
To be nearer God,
So that he might hand
His Word down to the people.

And in sermon script,
He daily wrote
What he thought was sent from heaven;
And he dropped it down
On the people's heads
Two times one day in seven.

In his age God said
"Come down and die;"
And he cried out from the steeple,
"Where art Thou, Lord?"
And the Lord replied,
"Down here among My people."

Now, who are God's people? What is religion? Perhaps we may be able to arrive at a definite answer to this question if we try to discover whether there are any subjects in regard to which the great religious leaders of the world differ. Let me read you two or three extracts. The first words are taken from the old Hebrew prophets:

"To what purpose is the multitude of your sacrifices unto Me? saith the Lord. I delight not in the blood of bullocks or of he goats. Bring no more vain oblations; incense is an abomination unto me; your new moons and Sabbath I cannot away with. Cease to do evil; learn to do well. Seek judgment; relieve the oppressed; judge the fatherless, plead for the widow."

Zoroaster and
Gautama.

Zoroaster preached the doctrine that the one thing needful was to do right. All good thoughts, words and works lead to Paradise. All evil thoughts, words and works to hell. Confucius was so anxious to fix men's attention on their duty that he would enter into no metaphysical speculation regarding the problem of immortality. When questioned about it he replied: "I do not as yet know what life is. How can I understand death?" The whole duty of man, he said, might be summed up in the word reciprocity. We must refrain from injuring others, as we would that they should refrain from injuring us. Gautama taught that every man has to work out his salvation for himself, without the mediation of a priest. On one occasion, when he met a sacrificial procession, he explained to his followers that it was idle to shed the blood of bulls and goats, that all they needed was change of

heart. So, too, he insisted on the uselessness of fasts and penances and other forms of ritual.

"Neither going naked, nor shaving the head, nor wearing matted hair, nor dirt, nor rough garments, nor reading the Vedas will cleanse a man. * * * Anger, drunkenness, envy, disparaging others, these constitute uncleanness, and not the eating of flesh."

He summed up his teaching in the celebrated verse:

To cease from sin,
To get virtue,
To cleanse the heart,
That is the religion of the Buddhas.

And in the farewell address which he delivered to his disciples he called his religion by the name of Purity. "Learn," he exhorted, "and spread abroad the law thoughtout and revealed by me, that this purity of mine may last long and be perpetuated for the good and happiness of multitudes." To the same effect spoke Christ: "Not everyone that sayeth unto Me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of My Father." Mohammed again taught the selfsame doctrine of justification by work:

"It is not the flesh and blood ye sacrificed; it is your piety, which is acceptable to God. * * * Woe to them that make a show of piety and refuse to help the needy. It is not righteousness that ye turn your faces in prayer toward the East or toward the West, but righteousness is of those who perform the covenants which they have covenanted."

This was the teaching of the great religious teachers of the world. But these old forms of religion are hardly now recognizable. You have only to read Davies' "Book on Buddhism" and the great poem to which reference has been made, and you will see how, in modern times, there is a wide departure from the original Buddhism and Mohammedanism; how far they have diverged from the original plan of their fathers. And the same is true of Christianity. Christ taught no dogmas, Christ laid down no system of ceremonialism. And yet, what do we find in Christendom? For centuries His disciples engaged in the fiercest controversy over the question, "Whether His substance (whatever that may be; you may know, I don't) was the same substance of the Father, or only similar." They fought like tigers over the definition of the very Prince of Peace. Later on Christendom was literally rent asunder over the question of "Whether the Holy Ghost proceeded from the Father to the Son" (whatever that may mean). And my own church, the Church of England, has been, and still is, in danger of disruption from the question of vestments—and clothes.

Now, these metaphysical subtleties, these questions of millinery, were started by theologians. They may be useful or not, that is a matter of opinion, but they had nothing whatever to do with religion as religion was understood by the greatest teachers; the true religion which the world has had. That is a fact which all the great religious

Dogmas not
Piety.

teachers of the world have agreed upon, that conduct was the only thing needful.

Good Conduct
is Religion.

But it may be objected that a religion of conduct is nothing but morality. Some people have a great contempt for morality, and I am not surprised at it. They are accustomed to call men moral who restrain themselves from murder and manage just to steer clear of the divorce court. That kind of morality is a contemptible thing. That is the real morality. We should understand by morality all-around good conduct; conduct that is governed only by love, and in that true sense there is no such thing as mere morality; in that true sense morality involves religion. Don't misunderstand me; I am far from denying the importance of an explicit recognition of God. It is of very great importance. It affords us an explanation, a hopeful explanation, of the mysteries of existence which nothing else can supply.

But explicit recognition of God is not the beginning of religion. That is not the first which is spiritual, but that which is natural, and afterward that which is spiritual. "If a man love not his brother whom he hath seen how can he love God, whom he hath not seen?" Nor is an explicit recognition of God the essence of religion. Who shall define the essence of religion? If a man say that he loves God and hateth his brother, he is a liar. It is by love of man alone that religion can be manifested. The love of man is the essence of religion. Religion may be lacking in metaphysical completeness; it may be lacking in original consistency; it may be lacking in æsthetical development; it may be lacking in almost everything; yet, if lacking in brotherly love it would be mockery and a sham.

Lovers of
Men are Lovers
of God.

The essential thing is in right conduct; therefore it follows that there must be implicit recognition of God. I tell you there is a strange surprise awaiting some of us in the great hereafter. We shall discover that many so-called atheists are, after all, more religious than ourselves. He who worships, though he know it not, peace be on the intention of his thought, devout beyond the meaning of his will. The whole thing has been summed up once and forever in Leigh Hunt's beautiful story of "Abou Ben Adhem."



What Christianity Has Wrought for America.

Paper by DAVID JAMES BURRELL, D. D., of New York.



OD be praised for this Congress of Religions. Never before has Christianity, the only true religion, been brought into such close, open and decisive contrast with the other religions of the world. This is, indeed, the Lord's controversy. The altars are built, the bullocks slain, the prayers offered, and the nations stand beholding. Now, then, the God that answereth by fire, let Him be God!

The Christian religion makes an exclusive claim. It is not first among equals, but the only one. Upon that arrogant claim it stands or falls. The one trust which it holds in common with all other religions is the being of God. Its differentiating truth is God manifested in flesh, as it is written: "God so loved

Christianity
Exclusive.

the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." By that truth Christianity is separated from all other religions by an infinite and bridgeless gulf. If that be false Christianity is as foundationless as the stuff that dreams are made of; if that be true Christianity stands solitary and alone as the religion that has power to save. We believe in God, but in that God alone who once became flesh and dwelt among us. Christ is everything to us—first, last, midst, and all in all.

But how shall the validity of that truth be demonstrated? By its influence upon individual and national character. The world will ultimately believe in the religion that produces the highest type of government and the best average man. All religions must submit to that criterion. By their fruits ye shall know them. Daniel Webster said:

"I have been able to hold my own in controversy with mere theologians, but there is one thing that silences me. I have an old uncle,

John Colby, up among the New Hampshire hills, whose simple Christian life puts all my arguments to shame."

This is indeed the crucial test. The God that answereth by fire—the fire that burns up impurity and selfishness—let Him be God!

A like result is obtained when a frank comparison is instituted between Christian and non-Christian nations. It is enough to say that, without a solitary exception, the most highly civilized and humanized nations are such as lie within the sunlit circle of Christendom. For our present purpose, however, we must concentrate our thought upon America, the youngest of the sisterhood, a mere infant of days.

Ours is distinctly a Christian nation. President Dwight, of the Columbia Law school, than whom there is no more competent authority in these premises, says: "It is well settled by decision of the courts of various states that Christianity is a part of our common law." We need not, however, fall back upon the rulings of courts and legislatures. The history of America gives proof on every page that the Gospel of the crucified Nazarene is interwoven with our entire national fabric.

God is in the
American Con-
stitution.

If it be objected that the name of God is not in our national symbols we answer: Would that it were there; but its omission is of little practical moment so long as God Himself can be shown to rule in the genius of our government, in its management of civil affairs and in the life and character of the people. In humble recognition of the divine favor this claim is fearlessly made.

The Discovery. At the very outset we trace the hand of Providence in the discovery of this land. All things, in the divine economy, occur in fullness of time. Up and down along the coast of this western world cruised many a bold mariner; but the terra incognita was waiting for its hour. When all the burdened lands were groaning for deliverance from their surplus populations, the hour struck; the hour struck, and God's man appeared, bearing in his hand the red-cross banner. The cruise of Columbus was a missionary enterprise. The conquest of America was a conquest for Christ.

It would be interesting to conjecture what would have been the result had the Celts or the Norsemen, Eric the Red or the hardy sons of Sigraat been permitted to effect a landing and rear their Pagan altars along the Atlantic coast. This, however, could not be.

God moves in all things; all obey
His first propulsion from the night.

The hand of Providence is traced in the settlement of the country and in the development of our American life and character. In glancing at the successive migrations hitherward one is reminded of that old time Pentecost, when strangers came from everywhere, Parthians, Medes and Elamites, Greeks, Arabians and dwellers in Mesopotamia, all seeking the place of worship. It is our humble prayer that the baptism of heavenly fire and power may rest upon them all.

The place of honor is accorded to the Puritan, to the Huguenots and the Beggars of Holland, all of whom were fugitives from civil and

religious oppression. The influence of their sturdy devotion to truth and righteousness has been a potent influence among us.

Aye, call it holy ground,
The spot where first they trod,
They left unstained what there they found,
Freedom to worship God.

The people of America are a distinct people; a conglomerate formed of the superflux of the older lands. If ever it was proper to characterize this people as English, or Anglo-Saxon, it is certainly no longer so. The Anglo-Saxon element in our population is relatively slight. The mingling of many bloods has produced a new ethnic product, which can be aptly designated only as American. The process of assimilation still goes on. The seas are dotted with ships from every quarter of the globe bringing the poor and weary and disappointed, eager to renew their hopes and rebuild their fortunes in the land which gives an ungrudging welcome to the oppressed of all nations. And surely this is not without the gracious ken and purpose of God.

The bridge of an ocean steamer affords a standpoint from which, looking down into the steerage, one may behold at a glance the most serious problems of American politics. Here is our hope and here is our danger—the source of our national strength and of our utmost weakness. The best and worst are gathered here—youth and vigor in quest of golden opportunities; poverty and decrepitude fleeing from the ills they have had to others that they know not of. In view of the possibilities thus suggested we should indeed be at our wits' ends were it not for our confidence in the God who has made and preserved us as a nation. In Him we trust.

America's
Hope and Danger.

It is a fact of prime importance, furnishing, perhaps, a key to the problem, that, with scarcely an exception, the dominant races of history have been of mixed blood, such as the Germans, the Romans and the Anglo-Saxons. Proceeding from this fact, Herbert Spencer has ventured to express the hope that out of our conglomerate population may be evolved in process of time the ultimate ideal man. If so, however it must be brought about through the assimilating power of human equality, which has its reason in our filial relations with God. In other words, religion furnishes the only guaranty of our national welfare and prosperity.

At a critical period in the history of France a member of the Corps Legislatif arose and said: "Fellow citizens, I offer this resolution: 'There is no God.'" The cry was caught up and echoed by the populace: "No God! No God!" It was shouted by the surging mobs along the streets. God was violently disowned and His ordinances tumultuously swept away. A woman of the demi-monde was carried in triumphal procession to Notre Dame and enthroned as Goddess of Reason. Liberty, Equality and Fraternity glared meanwhile in grim satire from the dead walls. That night the reign of terror began, and the gutters of Paris ran red with blood. One such experiment will

answer for all time. It was a true word that Mirabeau uttered: "God is as necessary as freedom to the welfare of a popular government."

The whole world has learned that freedom is an empty sound if truth and duty have no part in it. Therefore, we are wont to say in a broad but real sense ours is a Christian nation. The heterogeneous multitude have come hither to rest beneath the ægis of the great truth which Jesus of Nazareth proclaimed when with His face toward the West, he stretched forth His pierced hands as if to gather all the scattered peoples unto Him. "I, if I be lifted up," said He, "will draw all men unto Me."

Equality is
Brotherhood.

The life blood of popular government is equality. In this lies the rationale of individual and civil freedom. But equality is only another name for the brotherhood of man, and the brotherhood of man is an empty phrase unless it finds its original grounds and premise in the Fatherhood of God.

The earliest formulation of this principle is in the preamble of our Declaration of Independence, which declares that all men are born free and equal and with certain inalienable rights. Between the lines of that virile pronouncement one may easily read St. Paul's manifesto to the Athenian philosophers: "God hath made of one blood all nations of men for to dwell upon the face of the earth." God, the All-Father, revealing His impartial love in the cross, becomes the great leveler of caste. In the light of His countenance, shining from Golgotha, the mountains are brought low and the valleys are exalted. Back of Runnymede and the Reformation is the voice of the divine oracle. The accursed tree is the Charter Oak of popular rights.

This is distinctly a religious principle. Wherever a constitutional government has ignored its birthright, to-wit, the Fatherhood of God, expressing itself in the brotherhood of man, through the Gospel of that only-begotten Son who is Brother of all—it has had but a brief and troubled life. Republicanism is anarchy with a latent reign of terror in it, unless this truth is at its center, shining like God's face through the mist and darkness of chaos. A common birth is the sure ground of mutual respect. All advantageous conditions go for naught.

The rank is but the guinea's stamp;
The man's the gowd.

No man can trace a prouder lineage than the believer in a true democracy, for he is "the son of Seth, who was the son of Adam, who was the son of God."

In pursuance of this underlying fact of the divine paternity our laws are intended to be so framed as to give no man an advantage over his fellow. The jurisprudence of America is essentially Biblical. It gets its form and spirit from the Decalogue on the one hand, the Sermon on the Mount on the other, and the character of Jesus as the living exponent of both. Thus the republic, to the very breath in its nostrils, is Christian. Its ideal is suggested by its earliest name, San Salvador.

A free republic, where beneath the sway
Of mild and equal laws, framed by themselves,
One people dwell and own no lord save God.

Institutions. If we turn now to the distinctive institutions of our country we shall find them, with scarcely an exception, bearing the sign manual of Christ.

Home the
American's
Paradise.

First of all, the American home. Where all men are sovereigns, all houses are palaces. The hut becomes a cottage where there is no feudal mansion. There are lands where homes are merely dormitories and refectories; where social clubs and gardens supplant the higher functions of domestic life. But the American lives at his home. It is his castle and his paradise. The humblest toiler when his day's work is over makes it his El Dorado.

His wee bit ingle blinking bonnilie,
His clean hearthstane, his thrifty wifie's smile,
The lisping infant prattling on his knee,
Do a' his weary carking cares beguile
And make him quite forget his labor and his toil.

The heart of domestic life is the sanctity of wedlock as a divine ordinance. It may be noted that in lands where God and the Bible are revered, wife and mother and home are sacred words. The influence of religion may be but an imperceptible factor in the peace and happiness of many homes; yet the Gospel is their roof tree, and their purest happiness is but a breath from the garden before that home at Nazareth, where the mother of all mothers ministered to her Divine Child.

The next of our American institutions which finds its sanction in religion is the public school. The distinctive feature of our national system of education is civil control. This is in the necessity of the case. As every American child is a sovereign in his own right, born to his apportionate share of the government, it is primarily important that he should be educated for his place. Longfellow says:

There is a poor blind Samson in this land,
Shorn of his strength and bound with bands of steel.
Who may in some grim revel raise his hand,
And shake the pillars of the commonweal.

The blind Samson of America is enfranchised ignorance. It was in wise apprehension of this danger that our Puritan forefathers required every fifty families to hire a pedagogue and every hundred families to build a schoolhouse. The teaching of religion was compulsory in these early schools, but, as a rule, under such conditions as abated all danger of denominational bias. There were no Godless schools. Indeed it may be seriously questioned whether at this stage of Christian civilization there can be any such thing as a Godless school. Remove the Bible from the curriculum if you will, you cannot eliminate God from history and science. His name shines from the current pages of our text books like the sun, reflected from the heavens on a starry night.

Observe, however, it is not proposed to alienate religion from national affairs. On the contrary, by their mutual interdependence the wise and effective influence of each upon the other must be greatly enlarged. It could not be otherwise. True religion is all pervasive; it touches life at every point in its circumference, physically and intellectually, socially and politically, every way. As the atmosphere presses upon the human body with a force of fifteen pounds to the square inch of surface, so religion presses upon the body politic, and all the more if it be free as air. The establishment as usually found represents not religion in a larger sense but only a small denominational part of it. What right has a sect to grow fat at the expense of the great body of religionists? Every farthing taken from the national exchequer to foster an establishment of this sort is a wrong against the public conscience.

Government
Impartial to-
ward all Relig-
ions.

The just attitude of the government toward all religious bodies whose tenets do not contravene its welfare, is impartial sufferance and protection. Church and state are co-ordinate powers, each supplementing and upholding the other and both alike ordained of God. It is, therefore, the duty of all religionists to sustain the government, to obey dignities and recognize the authority of the powers that be. We are bound to "render unto Cæsar the things that are Cæsar's." On this the church recognizes the function of the civil administration as the impartial champion of the religious rights of all.

In this view of the inter-relation of the church and states lies the function of all moral legislation. The Sabbath law, for example, is defended on the ground of the individual right to rest and worship without disturbance. By the recognition of this principle the influence of the churches is enlisted in civil reform. Under it has grown up the organized charities which cover the land. The church withholds her grasp from the public treasury; the state confiscates no ecclesiastical holdings. The humblest body of believers is secure in its rights. The government is bound to defend it in the exercise of its religion, however peculiar, so long as this is not in contravention of the fundamental principle of the state or dangerous to its welfare. This is involved in the very thought of religious freedom. And these are the boundaries of the American establishment which, when realized, must furnish forth, as we believe, the theocracy of the Golden Age, the Commonwealth of God.

Thus we close where we began, with Christianity at the center. Christ, the great leveler, is King over all. The cross, the great evangelizer, throws its luminous shadow over courts and legislatures, homes, workshops and schoolhouses, from the lakes to the gulf, from Sandy Hook to the Golden Gate. San Salvador is our country's name. Land of the Saviour may it ever be!

Religious Duty to the Negro.

Paper by MRS. FANNY B. WILLIAMS, of Chicago.



THE strength and weakness of the Christian religion as believed, preached and practiced in the United States, is aptly illustrated in its influence as a civilizing and educational force among the colored people of this country. The negro was brought to this country by Christians, for the use of Christians, and he has ever since been treated, estimated and gauged by what are called Christian ideas of right and wrong.

The negro has been in America so long and has been so completely isolated from everything that is foreign to American notions, as to what is compatible with Christianity, that he may be fittingly said to be entirely the product of Christian influences. The vices and virtues of the American negro are the same in kind and degree as those of the men and women from whom he has been learning, by precept and example, all that he knows of God and of humanity. The fetiches and crudities of the dark continent have long since ceased to be a part of his life and character, he is by every mark, impulse and aspiration an American Christian, and to the American church belongs the credit and responsibility of all that he is and is to be as a man and citizen of this republic.

Religion, like every other force in America, was first used as an instrument and servant of slavery. All attempts to Christianize the negro were limited by the important fact that he was property of a valuable and peculiar sort, and that the property value must not be disturbed, even if his soul were lost. If Christianity could make the negro docile, domestic and less an independent and fighting savage, let it be preached to that extent and no further. Do not open the Bible too wide.

Such was the false, pernicious and demoralizing Gospel preached to the American slave for two hundred years. But, bad as this teaching was, it was scarcely so demoralizing as the Christian ideals held up for the negro's emulation. When mothers saw their babes sold by

The Negro
a Product of
Christian In-
fluence.

Christians on the auction block in order to raise money to send missionaries to foreign lands; when black Christians saw white Christians openly do everything forbidden in the Decalogue; when, indeed, they saw, as no one else could see, hypocrisy in all things triumphant everywhere, is it not remarkable if such people have any religious sense of the purities of Christianity? People who are impatient of the moral progress of the colored people certainly are ignorant as to how far false teachings and vicious examples tended to dull the moral senses of the race.

As it is there is much to be unlearned as well as to be learned. That there is something higher and better in the Christian religion than rewards and punishments is a new lesson to thousands of colored people who are still worshiping under the old dispensation of the slave Bible. But it is not an easy task to unlearn religious conceptions. "Servants, obey your masters," was preached and enforced by all the cruel instrumentalities of slavery, and by its influence the colored people were made the most valued slaves in the world. The people who in Africa resisted with terrible courage all invasions of the white races became through Christianity the most docile and defenseless of servants.

The Negro
Docile.

Knowing full well that the religion offered to the negro was first stripped of moral instructions and suggestions, there are thousands of white church members even who charge, or are ready to believe, that the colored people are a race of moral reprobates. Fortunately the negro's career in America is radiant with evidence showing that he has always known the difference between courage and lawlessness of all forms, and anarchy in this country is not of negro origin nor a part of his history.

There was a notable period in the history of this country when the moral force of the negro character was tested to an extraordinary extent and he was not found wanting. When the country was torn asunder by the passions of civil war, and everybody thirsted for blood and revenge in every violent form, when to ravage and kill was the all-controlling passion of the hour, the negro's opportunity for retribution was ripe and at hand.

The men who degraded the race and were risking everything to continue that degradation, left their widows, their daughters, their mothers, wealth and all the precious interests of home, in the keeping of a race who had received no lessons of moral restraint. It seems but tame to say that the negro race was loyal to that trust and responsibility. Nowhere in Christendom has such nobleness of heart and moral fortitude been exemplified among any people; and a recollection of the negro's conduct under this extraordinary test should save the race from the charge of being lacking in moral instincts.

There is yet another notable example of the moral heroism of the colored American in spite of his lack of real religious instruction. The African Methodist Episcopal church, with its million members, vast property in churches, schools, academies, publications and learned

men and women, is an enduring monument to the righteous protest of Christians to establish the mean sentiment of caste in religion and degrade us to a footstool position at the shrine of Christian worship. The colored churches of all denominations in this country are not evidences of our unfitness for religious equality, but they are so many evidences of the negro's religious heroism and self respect, that would not brook the canting assertion of mastery and superiority of those who could see the negro only as a slave, whether on earth or in heaven.

There is another and brighter side to the question as to how far the Christian religion has helped the colored people of America to realize their positions as citizens of this proud republic. Enough has already been said to show that the colored American, in spite of all the downward forces that have environed him, must have been susceptible to the higher influences of the false teachings thereof. Though the Bible was not an open book to the negro before emancipation, thousands of the enslaved men and women of the negro race learned more than was taught to them. Thousands of them realized the deeper meanings, the sweeter consolations and the spiritual awakenings that are a part of the religious experiences of all Christians. These thousands were the nucleus out of which was to grow the correct religious life of the millions.

A Brighter
Side.

In justification of the church it must be said that there has always been a goodly number of heroic men and saintly women who believed in the manhood and womanhood of the negro race, and at all times gave the benefit of the best religious teachings of the times. The colored people gladly acknowledge that, since emancipation, the churches of the country have almost redeemed themselves from their former sin of complicity with slavery.

The churches saw these people come into the domain of citizenship stripped of all possessions, unfurnished with intelligence, untrained in the school of self-sacrifice and moral restraint, with no way out of the wilderness of their ignorance of all things, and no leadership. They saw these people with no homes or household organizations, no social order, no churches, no schools, and in the midst of people who, by training and instinct, could not recognize the manhood of the race. They saw the government give these people the certificate of freedom and citizenship without telling them what it meant. They saw politicians count these people as so many votes, and laughed at them when pleading for schools of learning for their children.

The Negro's
Outfit Meagre.

They saw all the great business and industrial organizations of the country ignoring these people as having any possible relationship to the producing and consuming forces of the nation. They saw the whole white population looking with distrust and contempt upon these men and women, new and untried in the responsibilities of civil life. While the colored people of America were thus friendless and without status of any kind, the Christian churches came instantly, heroically

and powerfully to the rescue. They began at once not only to create a sentiment favorable to the uprising of these people, but began the all-important work of building schools and churches.

They aroused the philanthropic impulse of the American people to such a degree that millions of money and an army of men and women have covered the hills of the South with agencies of regeneration of the white and black slaves of the South. The churches have vied with each other in their zeal for good work in spreading the Gospel of intelligence. Going into states that knew nothing of public school systems they have created a passion for education among both races. States that have been hostile to the idea of universal intelligence and that at one time made it a criminal offense to teach black men and women to read and write, have, under the blessed influence of the missionary work of the churches, been wonderfully converted and are now making appropriations for the education of colored children and founding and maintaining institutions that rank as normal schools, colleges and industrial schools.

Whatever may be our just grievances in the southern states, it is fitting that we acknowledge that, considering their poverty and past relationship to the negro race, they have done remarkably well for the cause of education among us. That the whole South should commit itself to the principle that the colored people have a right to be educated is an immense acquisition to the cause of popular education.

We are grateful to the American church for this significant change of sentiment, as we are grateful to it for making our cause and needs popular at the fireside of thousands of the best homes in the country. The moral force that vouched for the expenditure of nearly \$40,000,000, voluntarily given for educational and church work in the South during the last twenty-five years, is splendid testimony of the interest felt by the American people in the cause of the intellectual and moral development of the negro race. Bearing in mind all this good work done by the churches since emancipation, it is proper to ask, what can religion further do for the colored people? This question is itself significant of the important fact that colored people are beginning to think for themselves and to feel restive and conscious of every limitation to their development.

At the risk of underestimating church work in the South I must say that religion in its more blessed influences, in its wider and higher reaches of good in humanity, has made less progress in refining the life and character of the white and colored people of the South than the activity of the church interests of the South would warrant us in believing. That there is more profession than religion, more so-called church work than religious zeal, is characteristic of the American people generally, and of the southern people particularly.

More religion and less church may be accepted as a general answer to the question, "What can religion further do to advance the condition of the colored people of the South?" It is not difficult to specify wherein church interests have failed and wherein religion

What Further
Can Religion
Do?

could have helped to improve these people. In the first place the churches have sent among us too many ministers who have had no sort of preparation and fitness for the work assigned them. With a due regard for the highly capable colored ministers of the country, I feel no hesitancy in saying that the advancement of our condition is more hindered by a large part of the ministry intrusted with leadership than by any other single cause.

Only men of moral and mental force, of a patriotic regard for the relationship of the two races, can be of real service as ministers in the South. Less theology and more of human brotherhood, less declamation and more common sense and love for truth, must be the qualifications of the new ministry that shall yet save the race from the evils of false teachings. With this new and better ministry will come the reign of that religion which ministers to the heart and gives to all our soul functions an impulse to righteousness. The tendency of creeds and doctrine to obscure religion, to make complex that which is elemental and simple, to suggest partisanship and doubt in that which is universal and certain, has seriously hindered the moral progress of the colored people of this country.

The home and social life of these people is in urgent need of the purifying power of religion. We do not yet sufficiently appreciate the fact that the heart of every social evil and disorder among the colored people, especially of the rural South, is the lack of those inherent moral potencies of home and family that are the well-springs of all the good in human society.

The Negro's
Social Life
Needs Help.

In nothing was slavery so savage and so relentless as in its attempted destruction of the family instincts of the negro race in America. Individuals, not families; shelters, not homes; herding, not marriages, were the cardinal sins in that system of horrors. Who can ever express in song or story the pathetic history of this race of unfortunate people when freedom came, groping about for their scattered offspring with only instinct to guide them, trying to knit together the broken ties of family kinship? It was right at this point of rehabilitation of the home life of these people that the philanthropic efforts of America should have begun. It was right here that religion in its humanitarian tendencies of love, in its moral direction and purifying force, was most needed, and still is most needed. Every preacher and every teacher in the South will tell us that preaching from the pulpit and teaching in the schoolhouse is but half done so long as the homes are uninstructed in that practical religion that can make pure and sacred every relationship it touches of man, woman and child.

Religion should not leave these people alone to learn from birds and beasts those blessed meanings of marriage, motherhood and family. Religion should not utter itself only once or twice a week through a minister from a pulpit, but should open every cabin door and get immediate contact with those who have not yet learned to translate into terms of conduct the promptings of religion.

The Catholic Church and the Negro Race.

Address by REV. J. R. SLATTERY, of Baltimore, Md.



IN the eyes of the Catholic church the negro is a man. Her teaching is that through Christ there is established a brotherly bond between man and man, people and people.

Just as in the order of nature we have a common origin, so in the order of grace we have a like source and the same channels of salvation. The same divine banquet is offered to black and white. The same divine blessings of grace and eternal life belong to both. As St. Paul tells us, "For you are all children of God by faith in Jesus Christ, for as many of you as have been baptized in Christ have put on Christ. There is neither Jew nor Greek;

there is neither bond nor free; there is neither male nor female."

Nature Against
Slavery.

From these Christian principles it follows that there can be no slave, save him who is in bondage to sin, for as Leo X. declared, "Not the Christian religion only, but nature itself cries out against slavery."

Our Christian advantages flow from our spiritual birth and adoption into the family of God. It is from truth that comes our dignity, not from color or blood.

From the beginning the church has labored to carry out these principles. In writing to Philemon, St. Paul insists that they who have an intercommunion of faith should have also an intercommunion of charity. Christians vied with each other in manumitting their slaves; the church itself having ordered it to be proposed to Christians as a proper legacy in their wills.

Bishops even, Ambrose, Augustine, Hilary and countless others, melted down the consecrated gold and silver, alienated the gifts and ornaments of their basilicas, in order to redeem slaves. Two orders were established in the church for the redemption of slaves—the Orders of the Most Holy Trinity and of Our Lady of Mercy.

Furthermore, by restoring free labor, which had died out under Roman Cæsarism and Roman slavery, the church raised the dignity of

the workman and struck at the same time the deathknell of slavery. After the rise of negro slavery in the fifteenth and sixteenth centuries the Catholic church applied her great principles of the natural unity of the human race and the same supernatural destiny to that infamous traffic. Urban VIII., Benedict XIV. and Gregory XVI. condemned it.

Wherever the Catholic church has influence there is no negro question. Brazil, by a stroke of the pen, emancipated her slaves, while the United States waded through oceans of blood to emancipate them. Whatever misery afflicts Spanish America, the Catholic instinct of human equality has delivered it from race antagonisms. There is no negro problem in Catholic South America.

The Catholic church forever restricts bondage to bodily service, the bondman being in her eyes a man, a moral being with a conscience of his own, which no master under any cloak may invade. For she has the one law for master and slave, one code of morality binds both; each is accountable for his own deeds before the Just Judge. "God," says St. Augustine, "gave man dominion over the irrational creatures, but not over the rational." The church, moreover, always insisted on the Christian marriage of the slave, thereby holding that he is a person and not a chattel.

For she teaches that marriage is a free contract, into which none but persons can enter. Catholic theologians also hold that the ministers of marriage are the contracting parties; now none but persons can be ministers of the sacrament. Hence, in blessing the marriage of the negro slaves, the holy church recognized their manhood and external liberty.

The Equality
of the Negro
Race.

It may be well, however, to emphasize the position of the Catholic church still more. She asserts the unity of the race. The negro, then, is of the race of Adam, created by the same God, redeemed by the same Saviour, and destined to the same heaven as the white man. In matters of morality she makes no difference. The Decalogue of Moses obliges blacks as well as whites; the precepts of Sunday worship, of Friday abstinence, of Lenten fast, bind the blacks as strictly as they do the whites. For both races have the same baptismal, marriage and burial services, the same doctrine, the same sacraments, the same worship, the same communion, the same promises, the same privileges, the same hopes.

A pen picture may describe the negroes as numbering eight to nine millions; living in one section of our land, and that the least Catholic, just emerged from slavery, enjoying the franchise; learning how to read and write; two-thirds of them living on plantations; one and all made to feel a frightful ostracism, which descends so deep as to exclude them, in some places, from public conveyances; a people one-half of whom have no religion, and the other half are professing only a shade of sentimental belief. Yet there is a cheerful view to be taken. They are not rebels against public authority. They are law-abiding citizens. They love the worship of God; in their childish way they desire to love God; they long for and relish the supernatural;

they willingly listen to the word of God; their hearts burn for the better gifts. They are hard working; patiently and forgivingly do they bear their wrongs.

It is related of Michael Angelo that going along the streets of Rome he espied a rough, unhewn block of marble. "There is an angel hidden there," he said, pointing to the stone. Having had it brought to his studio the immortal artist soon began to chip it and to hack it and to shape it, till finally there came forth from it the faultless angel in marble which his prophet eyes had seen in it.

A similar block of marble is the negro; far harder to work upon than the Carrara lump of Michael Angelo, because the chisel must be applied to the human heart. And has the negro a human heart? Is he a man? Yes, thank God; he is a man, with all the affections and longings, all the faculties and qualities of human kind. Behold, then, it is his manhood that is the first ground of our hope.

The Human
Race One.

The future of the negro appears, therefore, hopeful, for it rests principally on the great truth that the human race is one. There is one Lord, one God, one Father of all. From this we rise to the supernatural destiny of our common humanity: One Jesus Christ, one church, one life of probation, one heaven, one hell. The negro has everything that makes a man, everything that makes a Christian. As the negro passed out of slavery it was the Catholic church which could say to him with the apostle, in his new relation, "For ye have not received the spirit of bondage again to fear, but ye have not received the spirit of adoption whereby we cry, Abba! Father!"

Yes, the human race predestinated to Christian grace and so admirably recognized by the church is the foundation of our hopes. The negro's heart, like the white man's, is essentially good. Here we have a foothold. Grace, we know, builds upon nature.

The manhood of the negro race, moreover, is a truth of religion, and one which Leo XIII. has well insisted upon in his letter to the bishops of Brazil at the time of the emancipation of the slaves of that country. "It was sin," he writes, "which deserved the name of slavery; it was not natural. From the first sin came all evils, and especially this perversity that there were men, who, forgetful of the original brotherhood of the race, instead of seeking, as they should naturally have done, to promote mutual kindness and mutual respect, following their evil desires, began to think of other men as their inferiors and to hold them as cattle born to the yoke." And the argument which we hear so often in political agitation and read so much in the public press, viz., that by nature the black man is inferior, Leo XIII. declares an outrage on our common humanity.

Christianity and the Social Question.

Paper by PROF. F. G. PEABODY, of Harvard University.



THE age in the history of human thought is marked by one central problem which stands out from a distance against the horizon of the, past as the outline of some mountain stands out miles away, against the sky. In one age, as in that of Luther, the center of European thought lay in a problem of theology; in another age, as in that of Kant, this commanding interest was held by a question of philosophy; fifty years later, in the time of Darwin, the critical problem was one of science, and both the theologian and philosopher had to recast their formulas under the new thought of evolution. And now, fifty years later still, with a distinctness hardly reached before, a new era finds its center of interest in a new problem.

We do not have to wait for the philosophic historian to look back on our time, as we look back on that of Luther, or Kant, or Darwin, for the mark which must always stamp the present age. It is already past a doubt what the great Master of the ages, in His division of labor through the history of man, is proposing that this special age of ours shall do.

The center of interest, alike for philosophers and agitators, for thinkers and workers, for rich and poor, lies at the present time in what we call the "social question." The needs and hopes of human society, its inequalities of condition, its industrial conflicts, its dreams of a better order—these are the themes which meet us daily in the books and magazines, the lectures and sermons, which speak the spirit of the present age. Never before in the history of the world were the moral sense of all classes thus awakened to the evils of the present or the hopes of the future.

Once the relations of rich and poor, or employer and employé, were regarded as, in large degree, natural conditions, not to be changed, but simply to be endured. Now, with a great suddenness,

The Social
Question.

there has spread through all the civilized countries a startling gospel of discontent, a new restlessness, a new conception of philanthropy.

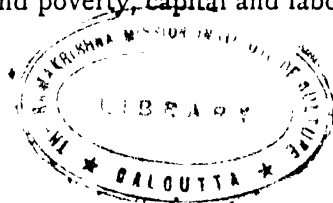
Not Our-
selves but Oth-
ers.

The same subjects are being discussed in workingmen's clubs and in theological seminaries. It is the age of the social question. And of this concentration of attention in the problem of human society there is one thing to be said at the very start. It is to be counted by us who live in this present age, as a great blessing. The needs and hopes of society open, indeed, into very difficult questions, often into very pathetic ones, sometimes into very tragic ones, but such questions have at least two redeeming traits which make the age devoted to them a fortunate age. They are very large questions. Some epochs in history have been devoted to questions which were very near but very small—such as questions of personal culture or taste, and some to questions which were very large, but very remote—such as the controversies which once rent Christendom as to the interior nature of the Godhead, but, for the present, we are happily freed both from smallness and remoteness. We are called to think, chiefly, not of ourselves, but of others, and that gives us a large subject, and we are called to think of others as bound up with us in the social order—that gives us a near subject.

Here is a situation which should first of all make us glad. A time which thus redeems the mind from smallness and from unreality may be a time of special apprehensions and grave demands, but it is a time, at least, in which it is invigorating and wholesome to live. It has many of the characteristics of the time when Jesus of Nazareth, reading the signs of His own age, opened the book of the prophet Isaiah and found the place where it was written, "The Spirit of the Lord is upon me because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind; to set at liberty them that are bound, to preach the acceptable year of the Lord." We, too, are set free in these days of the remoter controversies of theology, or the narrower study of tradition and law; and are anointed to preach a gospel of social welfare and to the healing and recovering of the bruised and broken-hearted of the modern world; and that is what makes this year of the Lord, to any thoughtful student of human progress, an acceptable year in which to live and to learn.

But now, as we thus observe the signs of the times, a further question presses upon us. What has religion to say to this problem of the modern age? What has Christianity to do with these things? What is the attitude of Christ's disciples toward these varied programmes of reform? And, as we face this question, there opens up before us, first of all, two ways in which Christians have often tried to answer it; or, to speak more accurately, have often avoided the answering of it and shirked the real issue in the case.

On the one hand, the Christian may try to dismiss the question from his mind. "Why," he may ask himself, "should such worldly problems as wealth and poverty, capital and labor, intrude themselves



into the sacredness of my worship? In the church I am thinking of my soul; elsewhere I will think of my business. In worship let me find peace with my God. Peace with my employers, my tenants, my lands, is a matter, not of the church or the Lord's Day, but of the market and the mill.

Often enough have Christians pursued this policy as to worldly affairs. Often enough has the language of religion been kept clean of the phrases of the street, and worship has seemed to become more sacred thereby. But the inevitable reaction has to come from such a view. If the Christian church is to have no interest in the social distresses and problems of the time, then those who are most concerned with such distresses and problems will have no interest in the Christian church. The simple fact which we have to face today is this, that the working classes have, as a rule, practically abandoned the churches and left them to be the resorts of the prosperous; and the simple reason for this desertion is the neutrality of the churches toward the social problems of the time.

Churches indifferent.

This personal method of Jesus has been taken up into the history of the world. The new value of the individual has become the key of modern thought. A new brotherhood, a new philanthropy, sprang from this root of the worth of even the humblest soul. The Protestant Reformation was an appeal to the individual reason. Modern philosophy, modern jurisprudence, all alike have accustomed us to this sense of the individual as the center of concern. "The movement of progressive societies," says Sir Henry Main in his "Ancient Law," "has been uniform in one respect. The individual is steadily substituted for the family as the unit of which civil laws take account." So far, then, the method of Christ seems to stand apart from the problem of society. It seems to confirm Christians in their neutrality toward social questions and needs. What has the church, from this point of view, to do with social questions? The church has but to deliver the message of Christ for the saving of the individual soul.

Value of the Individual.

But in reality there is one whole side of the teaching of Jesus which such a view entirely ignores. Suppose one goes on to ask humbly: Why does Christ thus appeal to the individual? Why is the single soul of such infinite worth to Him? Is it for its own sake? Is there this tremendous significance about my little being and doing that it has its own isolated worth? Not at all. A man's life, taken by itself, is just what it seems, a very insignificant affair. What is it that gives significance to such a single life? It is its relation to the whole of which it is a part. Just as each minutest wheel is essential in some great machine, just as the health of each slighted limb or organ in your body affects the vitality and health of the whole, so stands the individual in the organic life of the social world. "We are members one of another," "We are one body in Christ," "No man liveth or dieth to himself"—so runs the Christian conception of the common life; and in this organic relationship the individual finds the meaning and worth of his own isolated self. What is this conception in Christ's own

language? It is his marvelous ideal of what he calls "the kingdom of God," that perfected world of humanity in which, as in a perfect body, each part should be sound and whole, and thus the body be complete. How Jesus looked and prayed for this coming of a better world! The kingdom of heaven is the one thing to desire. It is the good seed of the future; it is the leaven dropped into the mass of the world; it is the hidden treasure, the pearl of great price. It may come slowly, as servants look for a reckoning after years of duty done; it may come suddenly, as virgins wake and meet the bridegroom.

A Complete
Social Order.

However and wherever this Christian commonwealth, this kingdom of God, arrives, then and there only will the hopes of Jesus be fulfilled. "Thy kingdom come" is the central prayer of the disciple of Christ. What does this mean, then, as to Christ's thought of society? It means that a completed social order was His highest dream. We have seen that He was the great individualist of history. We now see that He was the great socialist as well. His hope for man was a universal hope. What He prophesied was just that enlarged and consolidated life of man which many modern dreams repeat, where all the conflicts of selfishness should be outgrown, and there should be one kingdom and one king; one motive, that of love; one unity, that of the Spirit; one law, that of liberty. Was ever socialistic prophet of a revolutionary society more daring or sanguine, or, to practical minds, more impracticable than this visionary Jesus with His assurance of a coming kingdom of God.

But how can it be, we go on to ask once more, that the same teacher can teach such opposite truths? How can Christ appeal thus to the single soul and yet hope thus for the kingdom? How can He be at once the great individualist and the great socialist of history? Are we confronted with an inconsistency in Christ's doctrine of human life? On the contrary, we reach here the very essence of the Gospel in its relation to human needs. The two teachings, that of the individual and that of the social order, that of the part and that of the whole, are not exclusive of each other or opposed to each other, but are essential parts of the one law of Christ.

Why is the individual soul of such inestimable value? Because of its essential part in the organic social life. And why is the kingdom of God set before each individual? To free him from all narrowness and selfishness of aim. Think of those great words of Jesus, spoken as He looked back on His completed work: "For their sakes, I sanctify Myself." "For their sakes"—that is the sense of the common life working as a motive beyond all personal desire, even for holiness itself. "I sanctify Myself"—that is the way in which the common life is to be saved. The individual is the means; the kingdom of God is the end.

The way to make a better world is first of all to make your own soul better, and the way to make your own soul better is to stir it with the sense of the common life. And so the same Master of the problem of life becomes at once the most positive of individualists and

the most visionary of socialists. His first appeal is personal: "Sanctify thyself." His second call is the common life: "For their sakes"—and the end and the means together make the motto of a Christian life—"For their sakes I sanctify Myself." Such is Christ in His dealing with the social question. He does not ignore the social problems of any age, but He approaches them always at their personal ends. With unfailing sagacity He declines to be drawn into special questions of legislation or programmes of reform. Changes of government are not for Him to make. "Render unto Cæsar the things that are Cæsar's." The precise form of the coming Kingdom is not for Him to define. "To sit on My right hand is not Mine to give."

Reform Be-
gins at Home.

It is in vain to claim Jesus Christ as the expounder of any social panacea. He simply brings all such schemes and dreams to the test of a universal principle, the principle of sanctifying one's self for others' sakes, the twofold principle of the infinite worth of the individual and the infinite hope of a kingdom of God; and of every plan and work which is proposed for social welfare, Christ says: "Let it begin with the individual—his character, his liberty, his enlargement of life—and then out of this individual sanctification will grow the better social world."

Such, I say, is Jesus Christ in His relation to human society. And now, having unfolded before ourselves the principle of His teaching, let us go on to see its practical application to the questions which concern the modern world. Here is the Christian, facing the modern social order, and asking himself how its serious issues and plans are to be met. How pressing, how burning are these questions which thus surround us, and in some of them each of us has his inevitable part. On the one hand, there is the problem of poverty, and on the other the problem of wealth, each with its own perils, both to the persons involved and to the welfare of us all. There is the problem of the employer and the problem of the employed, each with its responsibility, its irritations and its threats. And then, growing out of all these conflicts and equalities of the time, there are the dreams of some transformed future, when there shall be no rich and no poor, no employer and no employed, but all shall find the peace and leisure which now seem, to all almost alike, denied. How baffling and perplexing, how tragic and hopeless often appear such questions to the student of the time. How varied are the panaceas proposed, and how bitter the disputes.

Christian Re-
form.

What has Christ, let us ask in the first place, to say to the problem of poverty? What is the Christian's way of dealing with the poor?

Christian charity meets a drunken woman in the streets, as did a fair young girl the other day, takes the poor slatternly wretch gently round the waist, walks down the crowded thoroughfare and puts the half unconscious woman to bed, warms some soup, leaves her to sleep, and then from day to day visits the home until for very love's sake the better life is found and the devil of drink cast out by the new affec-

tion. In short, Christian charity sees in the individual that which God needs in His perfect world and trains it for that high end. There is more Christian charity in teaching a trade than in alms, in finding work than in relieving want.

Self-Help.

What Christ wants is the soul of His brother, and that must be trained into personal power, individual capacity, self help. Thus, true Christian charity is the one with the last principle of scientific charity. It is the transforming of a helpless dependent into a self-respecting worker. It is as when Peter and John stood at the beautiful gate of the temple and the lame man lay there, as the passage says, "hoping that he might receive an alms;" but Peter fastened his eyes on him and said: "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus of Nazareth rise up and walk."

Such is Christ in dealing with the poor. And now we turn, on the other hand, to the opposite end of the social order. What, I ask again, has Christ to say to the rich? What is the Christian theory of wealth and its rights and uses? One might again reply, as he looked at some sign of the time, that there was no such thing as a Christian theory of wealth in the modern world. The same awful warning which Christ once uttered against the rich of His time seems to be needed in all its force by many rich men today.

Abuses of
Wealth.

Luxury and ostentation, indolence and extravagance are eating into the heart of modern life as they did in that earlier Roman world, and we begin to understand the solemn wisdom of Christ when He said: "How hardly shall they who have riches enter into the kingdom." But, in reality, this condemnation of Jesus was directed, not against the fact of wealth, but against the abuses and perils of wealth. He was thinking of men's souls and He saw with perfect distinctness how wealth tends to harden and shrivel the soul. "The cares of this world and the deceitfulness of riches," as He said, "choke the word and it becometh unfruitful."

He would have seen the same thing now. We might as well face the fact that one of the severest tests of character which our time affords has to be borne by the rich. The person who proposes to maintain simplicity and sympathy, responsibility and highmindedness, in the midst of the wealth and luxury of the modern times, is undertaking that which he had better at once understand to be very hard. The rich have some advantages, but they unmistakably have also many disadvantages, and the Christianization of wealth is beyond question the most serious of modern problems.

But this is not saying that rich men should be abolished. Wealth only provides a severer school for the higher virtues of life, and the man or woman who can really learn the lesson of that school has gained one of the hardest but also one of the most fruitful experiences of modern times. Never before did the world provide so many opportunities for the services of wealth, and never before, thank God, did so many rich men hold their wealth as a trust for whose use they owe responsibility to their God.

What, then, does Christ ask of the rich? He asks that they should take the place in the organism of modern society which no one else can take so well. If wealth will not do its duty, then Christ sweeps it aside as a hindrance of the coming kingdom, as He did with that young man who had great possessions. But if the rich will but meet the rare opportunity which the new times afford, then Christ stands for the right of each part in the welfare of the whole.

Christ calls the rich, that is, to say, to the extraordinary privilege and happiness of the wise uses of wealth for the common good. Wealth is like any other gift of God to you, like your health, or your intellectual powers, or your force of character; indeed, it is often the result of these other gifts, and the same responsibility goes with all. They are all blessings which, selfishly used, become the curses of life. Your bodily strength may be the source of destructive passions; your intellectual gift may leave you a cynic or a snob; your wealth may shrivel up your soul. But, taken as trusts to use, the body and brain and wealth are all alike gifts of God which, the more they are held for service, the more miraculously they enrich and refresh the giver's life.

Christ Calls
the Rich.

Thus, to rich and poor alike Christ comes with His twofold doctrines of society. And now take the same teaching into the larger world of our modern industrial affairs. How does Christ enter into the economic problems of modern life? How does He deal with the relations of employer and employed? What are His rules of trade? Who, in short, is the Christian man of business?

At first sight there might seem to be no such thing as Christianity in business. What is the business world, one asks himself, but a scramble of self-interest, a victory of shrewdness and cunning, a close shading of one's conduct between what is absolutely illegal and what is just within the limits of the game? What is modern industry, in short, but the new way of warfare in which the armies of great corporations are pitted against each other and where the great generals get the glory and the private soldiers do the fighting and suffer the loss?

Such is the first look of the business world, a mere field of battle. And yet I suppose that if Jesus Christ could come again into the modern world He would at once recognize that the great present opportunity for bearing witness to Him was in the midst of this battlefield of modern industrial life. There are three ways with which you may deal with such problems as the business world of today affords. One is to run away from them as the early monks and hermits ran away from the world of earlier times. It was so bad a world that they could not conquer it and so they fled to their caves and monasteries to escape its attacks.

Precisely this is the spirit of the new monasticism, the spirit of Count Tolstoi; the spirit of many a communistic colony, calling men away from all the struggle of the world to seclusion and simplicity. It is a beautiful dream, this of retreat from all the strain of life, and yet it

Monasticism
Runs Away.

is none the less a retreat. It is not fighting the battle of life, but it is running away. It does not solve the problem of the modern world; it leaves it for other people to solve. The unholy people have to work hard so that the saints may be idle. The battle has to go on and the best troops are not in the field.

A second way to deal with the world is to stay in it, but to be afraid of it. Many good people do their business timidly and anxiously, as if it ought not to interest them so much. That is a very common relation of the Christian to business. He thinks it is somehow wrong to care so much for his business. He hears this world and its affairs spoken of as a vale of tears, a pilgrimage to some better home, but still he feels the joy of business effort, and in the strain of business competition he has to give ten hours a day to things which on Sunday he condemns, and so his life is hopelessly divided. He can be a Christian only half, much less than half, the time. His religion and his business are enemies. The world he has to live in is not God's world.

The Chris-
tians Task.

There is a third way to take the world of business. It is to believe in it; to take it as the test of Christian life in the modern age. It is not all clean or beautiful, but it has the capacity of being shaped to worthy and useful ends. It is as when a potter bends over his lump of clay and finds it a shapeless mass that soils the hands which work it, yet knows that his work is not to wash his hands of it, but to take it just as it is and work out the shapes of beauty and use which are possible within the limits of the clay. So the Christian takes the business world. In this warfare of industry, which looks so shapeless and unpromising, the Christian sees the possibilities of service. It is not very clean or beautiful, but it can be shaped and molded into an instrument of the higher life. That is the Christian's task in the business world.

Christ comes into the business world of today and, seeking the man who wants to be His disciple, says to him: "This world of affairs is not to be abandoned, or yet to be feared; it is to be redeemed. Enter into it. Be as sagacious, far-sighted, intelligent, judicious as the children of this world. Be a thoughtful, good man of business. And then add to this self-culture the larger motive, the bringing in of My kingdom. Ask yourself this question of your business: "Am I in it hindering or helping the better life of men? Am I in any degree responsible for the ends of the present industrial system, or am I lessening them by the methods of my own? Is my success at the cost of my employes' degradation, or do they share the satisfaction of my own prosperity? In short, am I helping to make this world God's world, or would it, if all dealt as I do, soon be the devil's world?" Then having answered this question in your soul, realize still further how many of the first signs of the coming kingdom wait for business men to show.

Individualism means self-culture, self-interest, self-development. Socialism means self-sacrifice, self-forgetfulness, the public good. Christ means both. Cultivate yourself, He says, make the most of

yourself, enrich yourself, and then take it all and make it the instrument of self-sacrifice. Give the perfect developed self to the perfect common good. The only permanent socialism must be based on perfected individualism. The kingdom of God is not to come of itself; it is to come through the collective consecration of individual souls.

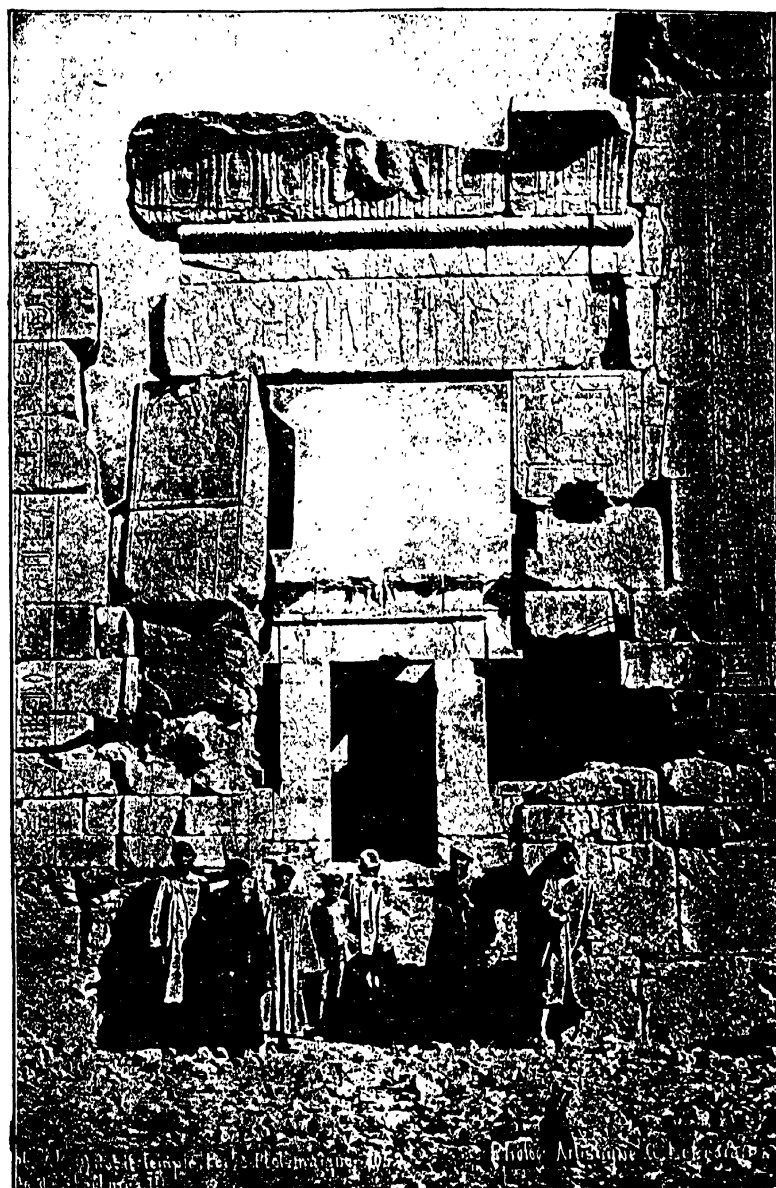
The Message
of Christ.

Such, I suppose, is the message which Christ has been from the beginning trying to explain to this world. Over and over again the world has been stirred by great plans of external change, political, legislative or social plans, and always Christ has stood for internal change, the reformation of the community through the regeneration of its individuals. So stands Christ today. To every outward plan which is honest, He says: "Go on and God speed you with all your endeavors for equality, liberty, fraternity; but be sure of this, that no permanent change will rule the lives of men until men's hearts are changed to meet it." You may accomplish the whole programme of a revolutionized society, but it will be neither a permanent nor a happy order until you have better men to use it. The kingdom begins within. The wedding garment makes ready for the wedding feast.

My friends, it is time that the modern world heard once more, with new emphasis, this doctrine of Christ, which is so old that to many modern minds it may seem almost new. We are beset by plans which look for wholesale, outright, dramatic transformations in human affairs, plans for redeeming the world all at once, and the old way of Christ, the way of redeeming one soul at a time, looks very slow and unpicturesque and tiresome.

None the less, believe me, the future of the world, like its past, lies in just such inward, personal patient, spiritual reform. Out of the life of the individual flows the stream of the world. It is like some mighty river flowing through our midst which we want to use for daily drink, but which is charged with poison and turbid with refuse. How shall we cleanse this flowing stream? Try to filter it as it sweeps by with its full current; but the task is prodigious, the impurity is persistent, the pollutions keep sweeping down on us from the sources of the stream. And then the wise engineer seeks those remote sources themselves. He cleanses each little brook, each secret spring, each pasture bank, and then from those guarded sources the great river bears down purity and health to the great world below. So the method of Christ purifies the modern world. It seeks the sources of life in the individual soul, and then out of the myriad such springs which lie in the hearts of men the great stream of human progress flows into its own purer and broader future and the nations drink and are refeshed.

Spiritual Re-
form.



Entrance to the Temple of Thotmes III.



